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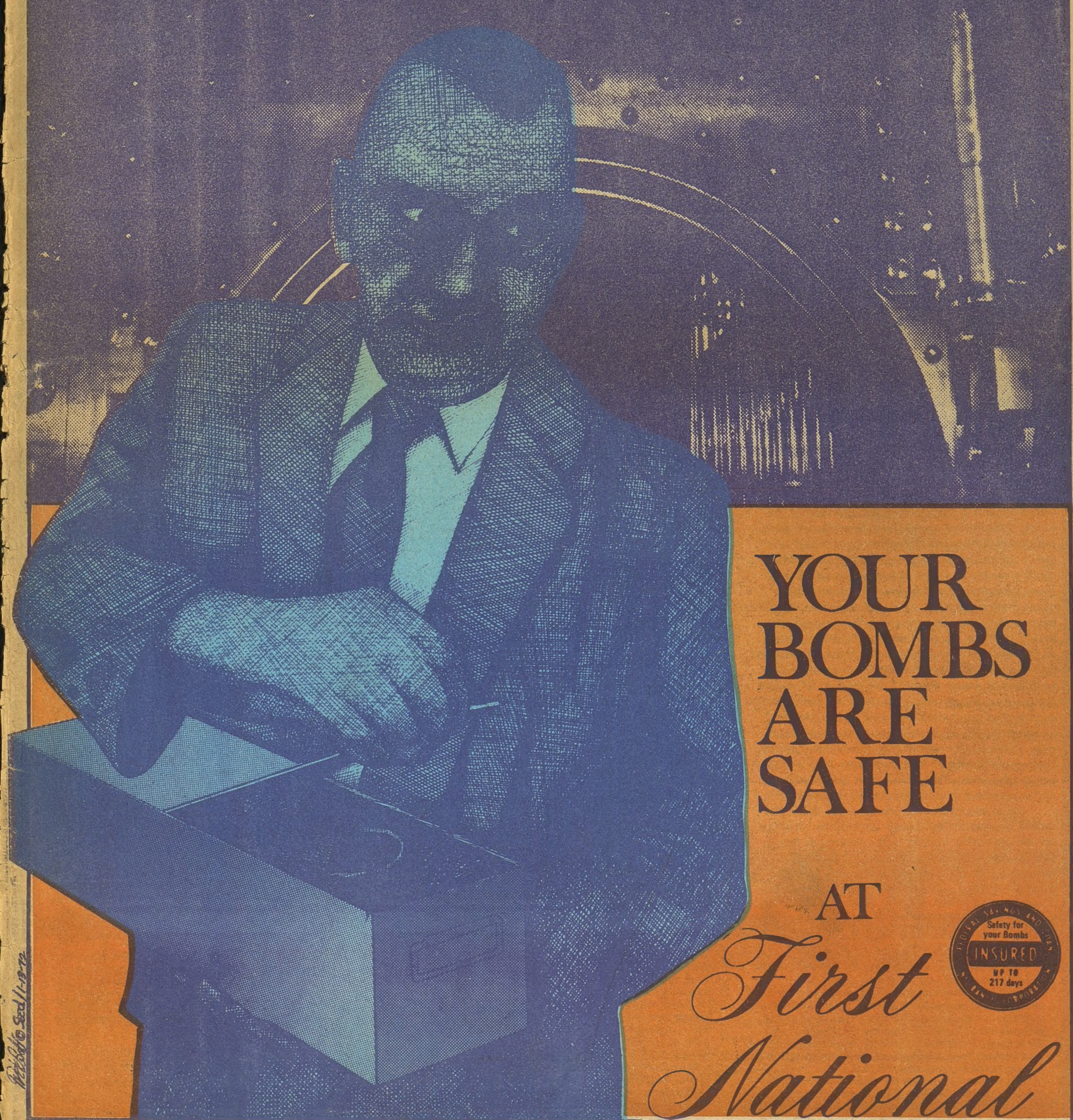


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SEED

chicago vol. 8 no. 1 35c



YOUR
BOMBS
ARE
SAFE

AT
*First
National*



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The Infamous Bombing Letter

During July 1971, nine unusual prototype bombs were planted in different banks across the country. These bombs were placed in safety deposit boxes in the vaults of the banks listed below. Enclosed is one key to one of these boxes.

[The list specifies addresses, box numbers, and key numbers for safe deposit boxes at nine banks: in New York — First National City, Manufacturers Hanover Trust, Marine Midland Grace Trust; in Chicago — Continental Illinois National Bank, First National Bank of Chicago, Northern Trust Company; and San Francisco: Bank of America, Crocker Citizens National Bank, Wells Fargo Bank.]

What makes these demonstration time bombs unusual are the long range timers used in them. Clock timers used in time bombs typically have a cycle of 12 hours and can therefore be set only up to 12 hours in advance. The timers used in this demonstration bombing have a cycle of 7 months or 217 days. With such a functioning timer a bomb can be planted up to seven months in advance of its intended time of detonation.

The principle is simple. Calendar clocks and watches have 7 day weeks and 31 day months. Any given day and date combination repeats only once every 217 days. Let today be any given day and date (e.g. Sunday the 31st), then the time piece "day" and "date" of any future day can easily be calculated. Every time the target "day" comes up on the time piece one switch is closed for 24 hours. The same happens to another switch when the target "date" comes up. Only when the target "day" and "date" come up together are both switches closed at the same time, completing the detonation circuit.

The prototype timers were made of low quality cordless electric clocks. In future bombings they will be highly reliable, nearly silent electronic watches. Similarly, the slow-burning powder placed in these safety deposit boxes would instead be a compact plastic explosive.

Kidnapping people and demanding property (or money) in exchange for their lives exemplifies the anti-life property values of our sick and brutal society. The Movement in Amerika would do better to kidnap property and offer it in exchange for the freedom of our people.

How would one kidnap a luxury hotel, a corporate office building, or a superhighway and demand the release of political prisoners as ransom? Simple again. A seven-month time bomb could easily be embedded in the structure of a building under construction (e.g., the new FBI building in Washington) or under the roadbed of a highway not yet paved over. In three or four months, continued construction would make the device virtually undetectable. The authorities and the public would then be told who is to be freed in exchange for the exact location of the device. They would also be told how much time remained on the timer. In case the authorities should claim not to believe that the threat is real, then planting two devices and telling the media where one of them is located would cure that misconception.

Of course, the power structure could refuse to meet our demands. They would then have the option of sitting around for months waiting for some portion of one of their empty toys to blow up. Who will want to vacation in that hotel, meet in that board room, or drive on that superhighway for the next few months?

FREE ALL POLITICAL PRISONERS

REMEMBER GEORGE JACKSON AND SAM MELVILLE

Or.... How We Came To Cooperate With The FBI

1:45 a.m. The phone rings. I was sleeping with the phone next to my bed expecting to hear from Emily — she was about to have a baby. But the person on the other end of the line identified herself as part of Alice's and went on to say that a reporter from the Sun Times was trying to get in touch with me, it was urgent, something about a key in the mail. She gave me his number and I hung up only half awake, but pretty confused. A Key in the mail? we hadn't received any keys in the mail. I was still confused and half asleep when the phone rang again five minutes later. This time it was John Teats from the Sun Times. The key he was looking for was to a safety deposit box in a Chicago bank containing a bomb. He explained that they had only been able to locate two of the three keys to safety deposit boxes mentioned in the letter they received special delivery that evening. As he spoke something clicked — I remembered another Seedling mentioning that we had received a letter on bombings — she hadn't read it through and it was sitting in the copy box at the office. I told him I would check to see if we had it, put on my clothes and left instructions that if I didn't call the house when I got to the Seed office I could probably be found at the police station (talk about paranoia). Walking down the street I wondered if there would be an unmarked car waiting in front of the Seed. But there was no one and I unlocked the door, heart pounding, and went upstairs to find the letter, which sure enough was in the copy box, key and all. After reading the letter through I was really at a loss. Should I call the Sun Times and tell them we hadn't received it? Should I not call them at all and go into hiding with it or should I bother? all three Chicago locations were mentioned in each copy of the letter. Even if they didn't have the key, they would be able to find the bomb. And if I didn't call the Sun Times back would they get suspicious and would the FBI come looking for it (and me)?

So I called the Sun Times and told them that indeed, we had the third key. Immediately I was put on the line with a reporter who asked me questions such as, had I ever heard or read about such seven-month time bombs before — in the underground press or whatever. What did he expect me to do?

Be able to tell him who I thought was responsible? I tried to answer no, or I don't know, and when he asked if the key was to the Northern Trust Company I didn't answer at all — the key we had was to the Continental. They asked what we were planning to do with the key. I said I didn't know, I'd have to talk with the others first. I asked what they had done with their key — they'd turned it over to the FBI. Again the paranoia gripped me as I prepared to leave, to walk home with the letter and key in my pocket. I considered going out the back way, but wasn't sure it was accessible through Alice's. Mustering up my courage and hoping the FBI wasn't waiting outside I left and walked home without incident. I was planning on going to sleep and worrying about it in the morning — they knew where the bomb was even if they didn't have the key, and it wouldn't go off for another few weeks anyway — but Mark suggested I call a lawyer to make sure I couldn't get in trouble for not informing the proper authorities about the key. So at three in the morning I reached a lawyer from People's Law office and was advised to call the FBI before they came looking for me, but not to tell them anything except as regarded how the letter came without a lawyer. So I called the FBI, told them we had the third key (later it turns out there were five keys to three boxes and that ours was the same as the one the Daily News had received) and arranged for them to come get it. They were very much relieved to hear that we had it, and were very polite and were quite willing to wait until we had made a photocopy of the letter. When they came to pick up the letter and the key and to make note of who had touched it, they were very much surprised to see that it was the key to the safety deposit box at the Continental Bank and not to the Northern Trust. The next day, after the lock had been drilled out of the safety deposit box at Northern, keys to the box with the same letters as had been previously received by the Daily News, the Sun Times and us, were discovered in the mail at the Chicago Journalism Review and WMAQ.

After it was all over and I finally got home again, I thought about whether giving them our copy of the letter was going to help them at all and I figured that since it was a duplicate of the others they

already had, I was not actually contributing to their efforts. Since that sleepless night, their search for the "bomber" has been narrowed, or so the press reports, to the northside of Chicago. All of the letters were mailed from Chicago, those to New York and those to San Francisco. All nine safety deposit boxes were taken out in the name of Christopher Mohr who gave an address on Arlington Place, on Chicago's northside. The FBI supposedly has some idea from persons who work in the various banks of the suspect's description. And in the days following the discovery of the bombs, the northside has been crawling with FBI agents. If an agent asks you questions you are not required to answer and you can demand the presence of a lawyer before telling them anything. Don't tell them anything. They aren't like Chicago's finest, who will arrest you on trumped up charges if you refuse to cooperate. The FBI doesn't have this power.

The intense efforts to locate the person and/or persons who placed the bombs in the safety deposit boxes point to the importance of the plot. The bank officials, the law enforcement agencies, and above all Mayor Daley, seem particularly threatened and flustered by the incident. And well they might. The potential for future use is unlimited. With this type of bomb, the explosives can be planted months ahead of the explosion date, and the threatened property used as ransom for the release of political prisoners or the acquisition of large amounts of money to aid revolutionary causes. In this device the establishment can be hit where it hurts them the most — in their property. Their disregard for human life has been shown over and over — attempted genocide of Vietnamese people in Indochina and Black people in this country, failure to deal with the problems of the poor, failure to provide safe working conditions for the workers who produce the goods on which their wealth is based. Damage to property is to them the ultimate violence and so it is that this ultimate threat may very well be used against them effectively with this device and others like it. For too long human beings have been enslaved and ransomed for the sake of acquiring property. Now many are considering the opposite — ransoming buildings to save human beings. And this is considered scandalous.

—Maralee

Volume 8, number 1 is brought to you by the mad bomber and other assorted movement heavies. We're a week late due to the same old boring lack of funds, etc., etc.

We'd like to thank the anonymous donor who laid \$300 on us and kept several Seedlings from being evicted. And we'd also like to thank the FBI and Chicago's pig press for giving us lots of laughs, the Madison Yuppies and Zippies for holding a secret meeting some of us got to attend, Emily (and Michael) for producing Ariel, the weatherpeople for keeping winter under control, etc., etc.

You wouldn't be holding this issue in your hot little hands if it weren't for Rita, U.M., Maralee, Peter, Mary the Kaye, Stein, Virginia, Bernie's spirit (his body's in Cuba), Wobbly Murf, Dick Yippie, Sandra, Steve Ambush, Mike

Gold, Henry, Mark, Wanderoo, Dave Moberg, CAMP, Elaine, Tyrone, Michael, Michael, Larisa Dacenko, Teri Jones, Nort, LNS, STP, our street sellers, Trip, Crash and Mitru, anyone we've overlooked, etc., etc.

Needs and wants include articles, graffiti, photos, poetry (please include self-addressed, stamped envelopes if you want your goodies back). We always need and want feedback. Now for the grubby materialistic stuff: prestype, tape (border, lithograph, cellophane), metal rulers, spray glue or a waxing machine, a conveyor belt, rapidographs and ball points, rubylith, flairs and markers, exacto knives, darkroom stuff, stamps, paper, dog food, toilet paper, bread, etc., etc.

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SPEAKING OF BOMBS...

The five day bombing assault on North Vietnam has made it clear to many people that the air war in Vietnam is by no means diminishing. While many of us have known that the bombing of the North was never really ended, the intensity and massive size of the Christmas raids have brought a new awareness of the viciousness of the air war. There is another factor: the bombs being carried by the bombers which left every thirty seconds from Da Nang included what may have been tactical nuclear weapons. The straight media carried information about the "BLU 82B general-purpose high-explosive concussion bomb", which produces a mushroom cloud on detonation and destroys everything within a one-kilometer radius of its target. Later news stories carried the opinion of a weapons expert who stated that a conventional weapon of that size and destructive power could not be carried by any plane that presently exists: it would be too big and too heavy. The obvious conclusion is that either the stories on the BLU 82B were inaccurate—or else it is a nuke.

The servicemen and women and their supporters, especially in the Air Force, who have been struggling against the war, have a new and compelling reason to intensify that struggle. This is probably not the last time that intensive saturation bombing of the North will take place. We must attempt to respond as quickly as possible to such assaults in the future. We must make our voices heard every day, but particularly in those periods of time when the government takes such actions.

In regard to the Christmas bombings, CAMP wants to make these three requests:

1. The Vietnamese request information about the bombing. The North Vietnamese negotiators in Paris have asked for any and all information about the bombing that we have access to. This includes any straight press reports concerning the bombing; responses from the GI Movement. If you have any information, even if it is just clippings from the local newspaper, please send it to: Mrs. Cora Weiss, %U.S. Servicemen's fund, 44 Greenwich Ave, NYC New York, 10011.

2. Send CAMP news reports of actions in response to the bombings! Actions have been and are taking place around the bombings at several Air Force bases in the US. In addition, the Constellation and the Coral Sea are in the Gulf of Tonkin, and there have

probably been other actions spurred by the bombings which we have no information on. We want to tell as much of the story of the GI Movements response in CAMP NEWS. PLEASE send us news of any actions—organized or unorganized—which took place at the bases you work with or are near. Send the stories so we will all know what came down!

3. Airmen and women at Mountain Home AFB, Westover AFB, and Travis AFB and probably at other Air Force bases—are circulating petitions on-base, addressed to Congress and Nixon, protesting the bombing. They ask others to join the protest. Clergy and Laymen Concerned About the War and the US Servicemen's Fund are providing support and co-ordination for the petition drive. The following is the wording of the petition that USSF is working with:

"We Active-duty Airmen and Women Want to Speak to the American People:

"On Christmas Day 1971 in Vietnam, massive and indiscriminate bombing of North Vietnam was

resumed. As we write this, the US Air Force is engaged in round-the-clock bombing sorties, the most intensive in three years. The US government, through the Air Force, is attempting to destroy the land and people of Vietnam. As active-duty members of the Air Force, we have long been aware of the policy of this administration to escalate the war through technology and continued reliance on the air war, while assuming a public posture at home that the war is winding down. We have not been fooled.

"One hundred and sixty thousand ground troops are left in Vietnam. These and thousands of other brothers have aided in bringing the ground war to a halt, through their anti-war activities, over the last three years. The administration, in its desperation, has been forced to shift its military burden to our shoulders.

"We, as active-duty airmen and women, are part of an ever-growing movement within all the branches of the service demanding an immediate end to the war. We wish to bring all our brothers home: whether from the aircraft carriers Coral Sea and Constellation, from the villages of Vietnam, the secret air bases in Thailand, or from the prison camps of North Vietnam. There is only one way to do this: end the war now!

"As active-duty members of the US Air Force, we have seen the war escalated day by day, as too many of us have stood by silently. We can remain silent no more in the face of new massive raids, which constitutes, in an overview, the attempted genocide of the Vietnamese people and which imperils the lives and liberty of our brothers who are POWs as well as the lives and liberty of those who are ordered to carry out the raids. It is crucial that we who are struggling within the military know that we are not alone in our determination to bring peace to Vietnam. We call on all supporters of today's servicemen and women to actively join in massive efforts to end the war in Indochina now."

For more information about the petition campaigns contact Covered Wagon, PO Box 729, Mountain Home Idaho, (208) 587-7474 or 587-5856, or the United States Servicemen's Fund, 44 Greenwich Ave, NYC New York 10011, (212) 924-8032.

CAMP
2801 N Sheffield
Chicago Ill 60657

G.I. BOYCOTT

Tyrrell's Jewelry, Inc. is a national chain of jewelry stores located in the small towns bordering most military bases throughout the U.S. Tyrrell's is a vicious example of the typical base-town business community—people who make their "living" by fleecing and exploiting the GIs trapped in their community.



Their philosophy is simple: GIs are there for the taking. Their business plays on the homesickness, love of family, loneliness, fear of death, guilt, and other more obvious exploitable emotions shared by most servicemen who are away from home, isolated, and possibly headed for overseas assignments.

A boycott of Tyrrell's was begun by GIs at Ft. Hood, Texas, last May. The action led to harassment, arrests and national publicity. It also led to the spreading of the boycott to other bases throughout the country: Fort Bragg, N.C.; Great Lakes Naval Training Center, Ill; San Diego, Long Beach, both California; Fort Sill, Oklahoma; Ft. Dix, New Jersey; and others.

The rip-off policies of Tyrrell's are in fact coordinated by their national office, and a list of demands were prepared against practices occurring across the country. Those practices were hardly an accident: a manual for salesmen was acquired in which the whole deceptive, slimy approach of Tyrrell's was taught, word

by word. The demands made against Tyrrell's by the GI boycotts include:

1. An end to sidewalk soliciting and high-pressure salesmanship.
2. An end to the exploitation of servicemen's homesickness.
3. An end to the Vietnam Honor Roll (a hypocritically posted list of Tyrrell's customers who have been killed in Vietnam).
4. An end to the use of the military as bill collector for Tyrrell's (garnishing "wages").
5. Amnesty (dropping of charges) for all those arrested in boycotts and demonstrations against Tyrrell's.

As the boycotts spread across the country they employed various approaches—picketing, leafletting at the stores and on military bases, publicity, talking with GIs entering stores. The issue, striking at one of the real, everyday sources of GI exploitation, involved many servicemen who never before had been involved in the growing GI movement. Soldiers are linking up the facts that while they must fight and die others happily reap the profits, from the rip-off stores like

Tyrrell's to the big corporations and capitalists.

The reactions of other businesses in the base-towns is revealing. They have either supported complete police and military repression of the boycott or they have become great supporters of it, in some cases even persuading the straight press to print stories condemning Tyrrell's. Both reactions stem from one great fear: They may be next.

Last year GIs at many bases supported striking farm workers by boycotting scab lettuce. The Pentagon had doubled its purchases of lettuce from scab growers in an effort to help break the strike. The lettuce negotiations have now broken down and the boycott is being started up again. GIs will again respond.

The boycotts of Tyrrell's have been highly successful—in some cases halting completely the flow of customers into the stores. With a request by Tyrrell's for national negotiations on the boycotts, GIs are insisting that the demands be met in writing by all Tyrrell's outlets, regardless of whether boycott activity has occurred at them. And at most bases the boycott is being maintained until all the demands are met.

—Burt

ZIPPIE!

A top secret Yippie-Zippie meeting was held in tight security headquarters in Madison, Wisconsin over the weekend of January 7-9.

A full report of what transpired will appear next issue. Watch for it and meanwhile, stay high!

Board of (H)Wealth

I had been going to a board of health clinic for a few weeks. I was seven months pregnant. I woke up with soreness and pain in my abdomen; I thought I might have strained myself; and since there was no bleeding and the pain was not too bad I decided to wait until the next day—when I had my regular appointment at the Board of Health Clinic. I got there and waited for a while and when I saw the doctor I told him about the pain and that it seemed like physical strain (lifting etc) and not a miscarriage (since I had one before). The doctor didn't pay much attention to what I said, didn't answer me or anything, but kept on examining me. He said my uterus was tense. I told him that it might be nervousness, but he didn't answer me and sort of looked at me like I was dumb and shouldn't intrude on his profession.

He then told me he couldn't find the baby's heart beat and said I would have to go to Fantus clinic, accross from Cook County Hospital, right away. By this time I didn't know what was happening and was pretty upset. I told him I had felt the baby during the night and that it really didn't feel like a miscarriage but he just gave me another one of those paternal (I couldn't possibly know what I was talking about) looks and continued writing out a referral slip to County. (I had planned originally to have the baby through the Chicago Maternity Center so I hadn't registered at a hospital yet.)

A nurse brought in my partner (baby's father) and we asked if we couldn't go to another hospital in our neighborhood, since the doctor said it should be done immediately, that this was an emergency. The doctor said that it would be impossible since we didn't register at any other hospital.

We went into a waiting room and the nurses were really wonderful to me and tried to calm me

down and give me some hope that the baby was alive. They said that if we had any trouble at County to call them.

When we got to Fantus Clinic the line to register was really long. I was in pain and in a state of shock at the same time. Someone came up and told the last half of the line to register at room 101. We somehow got lost and couldn't find the room, so we kept asking different people who worked there where to go. None of them knew where room 101 was, but all had different ideas of what section of the clinic to go to. Forty minutes later we found out that room 101 was just a window near the registration desk. When we got there they said that the section of the clinic that we should go to was closed and that we should go to the main building of County. So after calling back the board of health and telling them and feeling more lost and nervous about the baby, we went to County.

I registered there and then went to the waiting room. After about an hour or so of waiting it was one-thirty. A nurse there said that they were still taking people who came in a 8:00. We found out that it would be at least a six hour wait, so then we started calling up other hospitals to see if they would take us. The first two said they would and would try to get us in on their clinic rates but couldn't guarantee it; but they would try. We then called back the Board of Health and talked to this nurse who had been so nice and she said she would contact other hospitals and call us back. About fifteen minutes later she called saying that she had found another hospital that would take us and that we shouldn't worry about the money; it would be taken care of. We left County Hospital about two hours after we had been there and went to the emergency room of this other hospital.

At the hospital they took us right away. The

doctor (a woman) heard the baby's heart right away. I really didn't believe her so she let me listen. I asked her how this whole thing could happen and she said that the Board of Health does this a whole lot, that it was pretty common there. She found out I had a urinary infection and prescribed some pills. She was really very kind and answered all my questions.

After a couple of days I felt great. But the emotional damage was there. It was a lot to put a person through, when the doctor could have told me more and had me wait awhile to see if he could hear the heart later or sent me to another hospital emergency room. He knew we didn't have money, but why did he shuttle us over to County? He put it off on me saying I should have made arrangements with another hospital.

The nurses told me a lot of the doctors there were AMA doctors. The AMA is down on free clinics and the Maternity center because it cust down on doctors profits. They think that poor people should have to take whatever they can get.

—Sandra

BOARD OF HEALTH'S NEIGHBORHOOD HEALTH CENTERS: MEDICINE AND THE MACHINE

The Chicago Health Research Group (CHRG) has issued a report on the Board of Health and its political and social functions. It also shows how the Board will try to justify closing down the existing free neighborhood clinics that presently pose a threat to the Board of Health and the Daley machine.

The idea of Neighborhood health clinics is otn new. After having deplorable health care for years the mayor promised in 1966 that 5 million dollars would be raised for neighborhood health centers if the up coming bond issue was voted in. It was but nothing was heard about it until the next mayoral election when Daley promised that twelve neighborhood centers would be constructed. Nothing was heard again until 1970. But by that time people had gotten tired of waiting and had started to build their own health clinics. In '69 and '70 free health clinics began to spring up all over the city. In Lawndale, Uptown, and Lincoln Park health centers opened and flourished. And the people who went to them and volunteered to work at them began to realize that instead of begging the city or waiting for a hand out that they could begin to obtain power over their lives by organizing and taking direct action with their neighbors. This ran counter to what the city and the Board wanted people to do. The City Council and the Board of Health began the harrassment of the free clinics. The council passed a bill that would affect only the nieghborhood clinics trying to make peoples confidential medical files open to the city. In 1970 the Board and the city began to move. The board proposed nine community health centers and their approximate locations. In '71 the mayor announced that eight Board of Health centers were to be constructed. What was curious was that the sites were on top of the already existing free health clinics. At first glance it seems to be a tremendous waste of resources to place the city's clinics all within a few blocks of the free clinics. It's of course not coincidence. But the free clinics have won a lot of supporters, and for the city to just close them down now would be foolish. (although in the past that hasn't stopped them) So the city will probably close down the free clinics after the Board clinics open up, hoping that just because there are clinics still open, there will be less of a protest made.

The beginning of the CHRG report outlines the composition of the Board and how they are used to extend Daley's political power over the poeple of Chicago. Members of the Board of Health are appointed by the mayor and approved by the city council.

The same day that board member Eric Oldberg retired from his job as chairman of the U. of I. medical school's Dept. of Neurology, he assumed responsibilities as co-chairman of the Non-Partisan Committee for the Re-Election of Mayor Daley. Another board member, Dr. Robert C. Stepto of Chicago Medical School was prominent among the College and Univer-

sity Faculty for the Re-Election of Mayor Daley. Michael Rosenberg nominated in July for the Board, worked in the WE CARE organization, another election effort of the mayor. The treasurer of the plumbers' union, local 130, Edward Brabec, is naturally a member of the Board, given that organized labor plays an important role in the Daley organization.

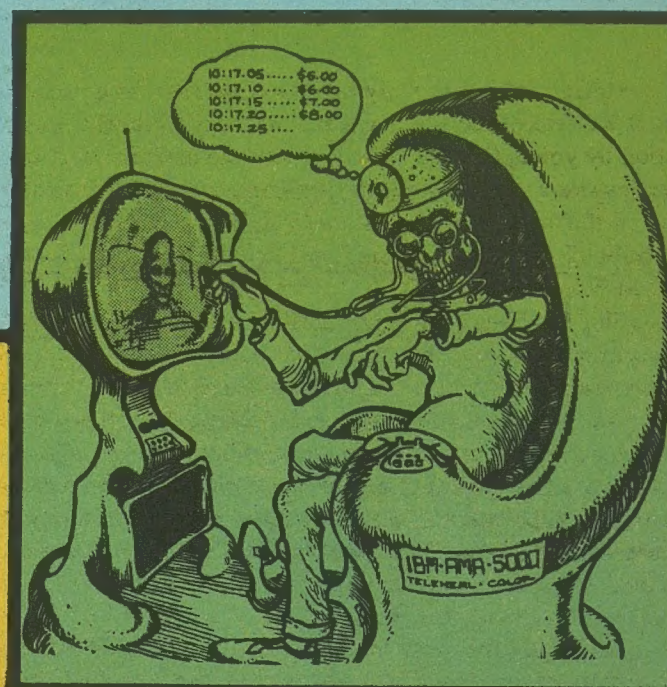
Besides the political persuasion of the board members, the report points out how big business is directly represented on the Board of Health. Walter F. Mullady Vice President of the Board of the Michigan Ave. National Bank of Chicago for several years and has also been President of the Decatur (Ill.) Cartage Co. Eric Oldberg has recently been elected to the Board of Directors of the Illinois Central Railroad. Michael Rosenberg is the President of the Metals Corp., a scrap metals processing company on the west side of Chicago.

Also, the large and influential medical institutions are very well represented on the board. CHRG points out that the groups that have a vested interest in keeping the status quo, and maintaining the present health/wealth/profit medical care system, are the people who represent the Board of Health.

If anyone thinks the city council meetings are bad, they should attend a Board of Health meeting. The minutes from Jan. '68 through June '71 show that of 594 actions or reports the Board of Health was asked to approve, ALL were accepted, and all but one unanimously.

About six hundred of nine hundred non-professional workers on the Board of Health payroll were temporary civil service workers. That is, patronage employees who got their jobs through the machine. They have to give part of their salary to the Democratic Party, do door to door campaigning, and even march in parades. Dedication to help provide adequate medical care for people in the city is certainly not a prerequisite of employment.

The second part of the report deals with how the Board of Health tries to stop or co-opt the community control of health services. The free health clinics that now exist throughout the city are largely staffed by former patients and community residents, and medical students and doctors that live in the neighborhood. In many of these centers, boards exist to define policy and establish priorities, and people who volunteer are part of these decision making boards. But the Board of Health tries to keep all authority and power to itself. In many of the communities that the Board has proposed neighborhood centers they have refused to deal with many of the organizations that have been active in the community for years. Either they will choose their own "Community representatives" or, if they are forced to deal with a group, in the end it means nothing, since the group is just an advisory council, and can just suggest things to the board.



The next section of the report deals with how the board centers are a part of a strategy for controlling people. Once people become dependent on the city for health care, just as with housing, they may not be able to oppose the city government on anything, for fear of being cut off. Also, it puts forth the idea that the state will take care of you and that if you're not well off it's your own fault. This tends to keep people separated from each other, makes it harder to see what neighbors have in common with each other, tells people that organizing politically is not necessary. And the fact that more city-run health centers mean more patronage jobs means that the Democrats can be even more firmly entrenched.

The Board of Health neighborhood centers are having their problems. The policy of the board now is that anyone who needs further attention after going to a clinic will be referred to County Hospital. There are too many people forced to go to County now. When these other centers are built, many more people will then be Board of Health patients; and many of those will need further attention. That's why other hospitals have to be secured to agree to provide back up services to the Board of Health Clinics. Commissioner Murray Brown keeps insisting that hospitals have agreed to provide these services. But the hospitals involved deny that any deals have been made. Why is this so? One problem is inability of the board to provide proper funding. Another is that the hospitals just simply don't trust the Board of Health. In one case a hospital found themselves in trouble when a Board of Health program got cut off shortly after it started. The hospital was forced to continue the program at its own expense or deal with community anger. And of course the reputation of the Board of Health for quality health care is terrible, and hospitals would be risking their own reputations.

To be sure, there are some dedicated doctors and nurses now working within the Board of Health, trying to change it. But they will find it is nearly impossible, as did the doctor who had the nerve to complain that there wasn't any running water at station 9 (prenatal) and the gynecologist cannot properly clean his hands between vaginal examinations for V.D.

—a copy of the report can be had by writing Chicago Health Research Group, 710 S. Marshfield Chicago.

FREE CITY WOMEN

On this page various Chicago women's projects are described. Next issue we hope to list some others.

GAY WOMEN'S CAUCUS

The Gay Women's Caucus is an independent Lesbian organization formed to provide Chicago Lesbians a chance to meet, rap and share with each other the common experiences and frustrations we encounter in an oppressive society. We are both a social and political group, involved in raising the consciousness of our Lesbian sisters and changing the image of Lesbians that has been falsely portrayed by straight male psychiatrists, novelists, journalists, etc. As Lesbian women who refuse to be male identified we find we must fight every institution that has oppressed us—the courts, the schools, the church and the family.

Our activity includes 1) the Lavendar Woman, a Lesbian newspaper, which we see as a tool for growth, through which we can create a positive, viable Lesbian community, increase our political consciousness, communicate our feelings to one another, and share with each other our knowledge and gifts; 2) Encounter groups to provide an alternative to traditional Freudian-oriented therapy 3) Speakers' Bureau to provide education to high schools, colleges and community groups.

In the future, we hope to establish a community center. In the meantime, we meet every Monday night at 8:00 p.m. at Lincoln Park Presbyterian Church, 600 W. Fullerton. For further information contact Gay Women's Caucus, 768-7575.

LIBERATION SCHOOL FOR WOMEN

The Liberation School for Women is a project of the Chicago Women's Liberation Union. The School regularly offers three kinds of courses—introductory, skills and study-groups.

Introductory courses are for women who are new to Women's Liberation. There is a course on "Women and Their Bodies"; a course for high school women, a course for older women: a course on the family as an institution—how it contributes to our oppression, and what we can do to change it; as well as the regular "Introductory Readings in Women's Liberation", in which women learn about the basic ideas of Women's Liberation.

The School offers different kinds of skills courses, including a Fix-it course, legal skills, Prepared childbirth, self-defense (Karate); techniques of photography; dance and automechanics.

Study groups center around such topics as: Nutrition, organising, racism, a history of the family and how to raise free children.

Our next session begins February 7. Classes are held at Grace Lutheran Church, 555 W. Belden and at other locations around the city. Classes last from six to eight weeks. There is a \$3 registration fee for each course.

If you would like a complete listing of classes, dates, times, etc., write to us at 852 W. Belmont, 60657, or call 348-2011. We're also interested in any suggestion or ideas you have.

ACTION COMMITTEE FOR DECENT CHILDCARE

The Action Committee for Decent Childcare is an organization of women who need childcare, work in childcare centers or belong to community organizations working on the issue. ACDC was organized a year ago by women frustrated by the difficulties of opening child care centers because of the City's licensing laws and the lack of funds. In December 1970, women demonstrated at the City Council to demand that the City budget include funds for childcare facilities.

During the spring, women met together in their own communities to discuss needs in their areas and ways to develop childcare facilities. In some areas, councils of day care centers were formed to provide coordination and communication among different centers.

On July 26, a delegation of 60 women met with Mr. Wade Parker of the Department of Human Resources to demand action on licensing problems. The City agreed to jointly sponsor a public hearing where testimony would be presented on licensing grievances. ACDC also received a commitment that closed door meetings would be ended.

On August 30th, over 150 people attended the public hearing. ACDC presented an analysis of the licensing codes and proposed revisions. Ms. Murrell Syler, the Mayor's Director of Child Care Services, agreed to form a licensing review committee with responsibility for a complete evaluation of the codes.

The first meeting of the licensing review committee was held in September. Three members of ACDC serve on that committee. The Action Committee for Decent Childcare report and recommendations are being used as the basic document for evaluating the codes.

This month, community meetings are being held in three areas of Chicago to discuss funding for childcare facilities with local elected officials. These meetings are in preparation for the State Summit on Day Care and the public hearings on the City budget. Last year the State of Illinois allocated \$750,000 for childcare for the entire state. The City of Chicago spent a total of \$25,000 to hire an administrator.

If you are interested in working for quality childcare in Chicago, please call our office (465-2856).

WOMEN'S ADVOCATE CORPS

The Women's Advocate Corps offers para-legal counsel, advice, and representation to any woman in the Chicago Metropolitan area who believes that she has suffered employment discrimination because of her sex. Most of the women of the advocate corps are not lawyers; the service is offered for no charge.

When a client comes to the Corps she generally knows two things: someone has treated her unfairly, and there must be a law against such behavior. With the proliferation of laws in this area and the many different government agencies responsible for enforcing these laws, the victim of sex discrimination rarely knows which law protects her, and how to ensure that the law is enforced.

The Corps: makes sure the "client" receives personal attention; provides moral support and encouragement throughout the processing of the sex discrimination complaint; defines the issues involved in the case, to make sure the charge is filed with the proper Federal agency; assists the client in the preparation of any forms and correspondence associated with the case; accompanies her in any personal interviews which may be required by the agency; keeps the Coordinators of the Corps informed during the processing of each case; calls on the Coordinators for answers to specific problems; and notifies the Coordinators upon the outcome of the case so that court action can be initiated if necessary.

For more information contact Mary Lynn Myers 353-5780 (between 8:30 and 5pm).

WOMEN'S LAW CENTER

The Women's Law Center was started in May 1971, and now consists of four women attorneys and

one legal worker. Our purpose in organizing the WLC was twofold: to give support to each other as women at work; e.g., in a non-competitive, helpful manner, and also to serve other women; e.g., women in need of legal help, women law students and women legal workers. Our facilities are available to women law students; to study, research or work on specific women-rights cases. Our priority in our work is in the area of Women's Rights and our emphasis is not on landmark cases but rather in regard to the most oppressed women; black and brown sisters, lesbians, juveniles, prisoners, etc. Last summer Law Students for Civil Rights Research assigned two law students to our office, one to work in the area of Women's Rights and the other to Homosexual Rights.

We have been active in helping to organize the Chicago Women's Legal Clinic, the Mid-West Region Women's Legal Group, we are Mid-West advisor to the Women's Rights Law Reporter and active in the Women's Caucus of the National Lawyer's Guild.

For more information contact Renee Hanover, Attorney, 54 W. Randolph, suite 902, Chicago 60601, 641-1905.

THE FEMINIST VOICE

The Feminist Voice is written, edited, and published by a group of women who range in age from 18 to 50-odd. Few of us have had any previous experience in media, and our collective ignorance about putting out a newspaper is profound.

We feel, however, that it is necessary for women to gain access to the mass media something more than entertainers and token writers if women are to achieve equal status. McLuhan was right, and male-dominated media are not going to put across women's message except in fragments and at the mercy of editorial whim. In order to gain access, hitherto almost exclusively a male prerogative, women are going to have to form small collectives such as ours and exchange knowledge. For instance, when we began publishing, I was the only person who knew anything about laying out pages for photo-offset. After three months, there are at least ten of us who can do it, most of us unsupervised.

This may seem a small thing, but it is just one of the many problems brought about by the isolation of women from the technologies of our culture. Too many bright, aware women are leaving school with M.A.'s in English Lit., not knowing how a printing press works, or how to incorporate as a non-profit-making organization, or how to lay out a page. And if they stick to the menial jobs they can get in the male-dominated news media or book publishing, they're not likely to learn.

Our immediate concern on The Voice is print; but it is necessary for women to go on from there, to learn the technology and techniques of film and videotape to a greater extent than they do now. Where are

the all-woman TV shows, where are the women's film companies? Few and far between and underground, that's where. And this situation will not be changed until women do something about acquiring the knowledge themselves, together.

If you'd like more information we have meetings every Thursday night at 2745 N Clark or call 337-3386.



COMMUNITY NEWS

SISTER SKINS SKIN FLICKS

The Capri Cinema (formerly the 3 Penny) at 2424 N. Lincoln was forced to close down a couple of week ago for one night and half of the next day as a person or persons unknown decided that the sexist porno that makes women the sexula slaves of men had no business showing in this community.

The theater, which is still owned by John Rossen, who often claims to be a revolutionary, (a revolutionary porno exhibitor?) has been the scene of constant battles ever since Rossen decided that political movies don't make the profit that skin flicks do.

According to the staff at the Capri, at about 6 pm Thursday, someone left the show by the rear exit at the alley. At that same time, someone else came through that same exit, walked up to the screen, and threw a large amount of black paint all over the screen and left quickly through the alley door and vanished. When it became clear that their girlie show was ruined, the audience demanded their money back and left. The theater was forced to close down to try to repair the screen, although the paint used was the kind that was super hard to get rid of.

When asked what the person looked like, the manager said, "All we know is that a few people said it was a stocky woman."

—Bob

GAY'S DENIED MARRAGE LICENSE

Randee Harris has begun legal proceedings in Chicago to obtain a marriage license from the County Clerk's office so as to be able to legally marry his Lover, James Keenan of Evanston, Ill. They had planned the wedding for January 29th, 1972, at an unnamed temple in the City of Evanston, and want the license so that the marriage would be recognized by this state and all other states.

In applying for the license, the county clerks office denied the application based on the fact that both applicants were male. The next step according to Randee "is to seek a Writ of Mandamus from the courts, and it is expected that this request will be denied also, so the alternative is to place the matter on appeal."

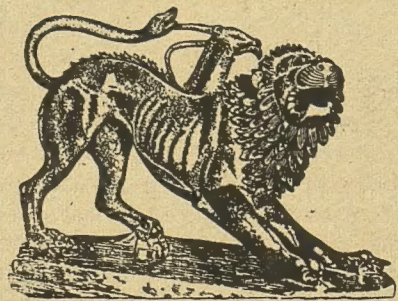
Randee has indicated that his mother is putting up the sum of \$500,000 to assist him and Jim with legal fees.

"We feel that a denial of our request for a license to marry is in constitutional violation of Articles I, Section 1 and Section 2 of the Constitution of the State of Illinois.

"My contention is that we are being denied the pursuit of happiness by this denial on the part of the state government." "Marrying Jim is what I want and where my happiness lies." To deny us a license is to deny the right to be happy."

"I also feel that marriage is a privilege as stipulated in Article XIV of the U.S. Constitution as well as Article IV. Based on this, I have asked my attorney to proceed with the matter in the courts." The State is committing an act of open discrimination against us. Our sexual preferences is a matter of which the State has no concern, nor right to regulate.

"For too long, GAY people have been denied rights. The right of adopting children, the right to file a joint income tax return, the right to be human, the right to maintain employment, the right to live as dictated by conscience. Well, no damn more." "It is high time that some of this mess be brought to a head, and I see no better time than now," states Randee. WE ARE GOING TO FIGHT, AND FIGHT LIKE MAD:



MEN'S GATHERING

Why a MEN's gathering? Simple: men are oppressed by their sex roles too. It is not natural to be a tough, hard, unfeeling copy of John Wayne. It is hard and difficult to be constantly competing and fighting with other men to get to that next rung on the ladder. We see that joining the army and becoming a "man" really means becoming an oppressor and a murderer. These are some of the things America expects from us, as men.

All of these roles ultimately oppress women, but their initial impact is on the men. We saw our fathers dying early with ulcers and heart conditions brought on by the strains of competition and hard work (by "being a man"), and we decided to find a new way to live. But too often, we find that some of the sexist values of the old society are slow in dying in ourselves.

All people, men and women, need warmth and affection from others. Pig society says that it is OK for men to look for love and companionship from women, but to be close to another man makes you a "queer", less than a man. Obviously, this is ridiculous, as our sisters are showing us how beautiful it can be to be close to someone of the same sex. Men's needs are not confined to women only. If sexism is to be destroyed, men are going to have to learn new ways to relate to each other. We are going to have a gathering, a celebration. We'll eat dinner together, see a film and have some discussion. Mainly, we want to see if we can find

want to see where other men are at and see if we can find new ways to come together. Come by and join us: January 23 at 4pm. The Lincoln Park Presbyterian Church at 600 W. Fullerton. Bring food, musical instruments, or whatever. BUT COME!

Call Don, Paul, or Jim for further information at 477-3599.

DUMP THE BUTCHER

The Black Panther Party has started a campaign to get people to register to vote in order to get rid of Hanrahan. They do not see the Republican candidate as being much of an alternative, but he is not an outright murderer like Hanrahan. They figure that if Hanrahan is reelected States Attorney, he is given a license to wipe out everybody he chooses.

On January 28th, the Intercommunal Survival Committee (formerly known as People's Information Center — still the same organization, just a new name) is planning to take people en masse down to city hall to register to vote. On February 21st they will then register locally. They are urging that people not vote in the Primary, which is March 21st, as your vote is locked into a certain party if you vote then and you can only vote for that party. But they are urging people to register to vote before the primary to put pressure on the Machine and to publicize their opposition to Hanrahan. People will then be urged to vote in the November election. If you can help transport people to register the 28th, please contact the ISC at 549-8626.

PIGS VAMP ON PEOPLE

Kelly H.S. is becoming the narc center of the Southwest side. To begin Christmas week off nice, Monday December 20th the pigs came into Lou's (the place most Kelly kids eat lunch) about 12:30, they looked around the place and then started searching some of the men. If they were 18 or over they got kicked out. One man who had just got out of the service (fighting for our good old country) was eating lunch with his girlfriend when the pigs (if they were pigs, they didn't show any identification) searched him, carded him, and told him to get out because he was 18. They searched a lot of other people too. The proprietor of the place did not call the pigs.

Meanwhile somewhere outside school the narcs were hassling two guys. They got two 'J's off one of the guys. He pushed the pig to the side and ran. The next day they were on the second floor of our school, probably looking for the guy that got away.

This is only the beginning. The narcs are all over, inside and out of the school.

SERVE THE PEOPLE

The Fred Hampton and Mark Clark free food and clothing program, started this fall by the Black Panther Party and the Intercommunal Survival Committee (formerly known as People's Information Center) carried out another phase over Xmas. At the beginning of December free food and clothing was handed out by the Intercommunal Survival Committee at a rally during Survival week. At the time, those families present for the dinner and for receiving bags of groceries were given forms to fill out to list the ten items of clothing their families needed. They were asked to list sizes of clothes and shoes needed.

Since then members of these same families assisted people from the ISC in going to stores and asking for donations of clothing. They were not content to settle for the kind of clothing and shoes stores usually hand out as donations — odd sizes or ugly things no one would buy. They went to the store owners with specific demands: we need 3 pairs of boots size eight and two pairs of children's shoes size two, etc. They confronted the storeowners not with pleas for charity, but demands for reparations. They and others in the community had been supporting the store all year round by buying things, had indeed been ripped off by the prices charged. So now it was time for the stores to contribute to the community, and in effect make reparations for the rip-offs. Also, donations of toys and food were asked for. At Xmas 240 families received bags of groceries and one or two toys per child were distributed to the families. The ISC felt that it was important to distribute toys as well as food and clothing, for around Xmas time many poor people end up in jail, trying to give their children a real Xmas. So the ISC felt that rather than have these brothers and sisters end up in jail for shoplifting they would ask store owners for the toys.

The clothing will be distributed starting this Friday Jan 14th. It has taken this long to accumulate all of the clothing needed and to sort it. Most of the clothing being distributed is new. The rest could pass for new.

The next phase of the free food and clothing program will take place in mid February. Bags of groceries will be handed out at a rally, the details of which are to be announced soon. If you can donate time, money or food to be distributed at that time, please call the Committee at 549-8626.



Chicago has always been a city of atrocity overkill. After a couple of police scandals, top level political wheeling and dealing cases, tax scandals and the like, the public can hardly be expected to get riled up over Ed Hanrahan. After all, all he did was oversee the killing of a couple of Black Panther leaders, an act which most white Chicagoans thought was right on.

So the democrats slated him for another term as state's attorney. The Republicans had slated Bernard Grey, a dipshit so inept he couldn't even beat football hero Dick Elrod after Brian Flanagan beat him in the Weather Bowl. The Dems felt they had the state's attorney's office in the bag for another four years.

The state's attorney is a most vital man in Cook County politics. By law, his job is to (among other things) receive and act upon complaints involving local government. Like, if you feel that Daley or one of his men is a crook, you tell the state's attorney and he'll check it out and throw Daley in jail. That works out well on paper, but when the state's attorney is one of Daley's men, you can bet whose ass he's going to protect.

Therefore, since the Democrats are into a lot of underhanded activity, it is of utmost importance for the Dems to keep one of their men in the state's attorney's seat. In 1960, a republican landed the job and Daley had the Summerdale police scandal thrown in his lap.

(For those new to this city, some cops out in the Summerdale district - that which is now incorporated into the north side 20th police district - were found moonlighting on the job. During their slack time, they pitched in and helped a band of thieves break into houses and rip off the contents while the owners were away. The Republican state's attorney launched a media-ridden probe which wound up in a few convictions and a major re-organization of the local police system. Daley went on the tube and told how suprised and shocked he was and how he went out and fired the police commissioner. The Democrats never made the mistake of losing that office again.)

So Daley and friends reslated Hanrahan for 1972. I'm sure they expected a lot of flack from the newspapers and television, but then Daley hasn't done too well with that crowd since 1968. However, in addition to an outraged media, the county candidates discovered a lot of people had a lot of bad feelings towards Hanrahan. Candidates running downstate, who don't know how wonderful Daley constantly says he is, read the papers and flipped out. The Illinois Democrats ran a poll and saw they made a mistake in selecting Hanrahan.

The trouble is, Hanrahan was always one of the top-ranking Party Faithful. After the Panther slayings

HI KIDS, I'M ED HANRAHAN
THE PARTY JUST GAVE ME THE
KISS OF DEATH. BUT DON'T WORRY
I'LL BE BACK

in 1969, Daley allowed the press to make Hanrahan a scapegoat without getting his puss rubbed in the muck, and Hanrahan took it all, protecting The Leader. Maybe, just maybe, what the Democrats needed to do was to offer a different candidate to protect its ass and let Hanrahan try on his own. By dropping Hanrahan and replacing him with Ray Berg, they were effectively making the race Hanrahan the Down-and-out vs. Berg the Machine candidate, instead of Hanrahan the dubious Democrat against Carey the Righteous Republican, at least in the eyes of the media and those without long term memories. Either way you look at it, the Democrats win the job again and could breathe easy.

So the Democrats "dump" Hanrahan two days before the deadline and run around getting 6,000 petition signatures before their time runs out.

But, ah ha! The Democrats don't start until the last day, and within five fucking hours turn in 20,000 signatures, merely 14,000 more than needed!

Nobody believed it. Valiant Mike Royko got a front-page headline in the Daily News saying, in effect "What is this shit?"

Could the Democrats, or at least some or most of the Democrats, actually think they could get away with wholesale forgery, knowing how many news-leaks hang around city hall these days?

No way. They didn't even need to do the forgery bit, according to three disgruntled Democratic party workers the Seed separately spoke with (for obvious reasons, these folks ain't gonna get their names in print no way no how. Chicago needs more disgruntled Democrats.).

These folks say that it is as easy as pie for the big wheels to get 6,000 signatures in twenty-four hours. That's just 120 signatures per ward, less than two per precinct. They could have dug up more than enough.

So one is forced to conclude that somebody wanted to make an ass out of Ray Berg. Somebody high up in the Democratic Machine wanted to martyr Hanrahan, even manipulate the situation in such a way that Hanrahan looks like the underdog, the anti-Daley man.

O.K. I'll discuss that in a minute, but first I'll ask the obvious question. Why dump on Ray Berg? What the hell has he done to the Democrats to make them make him a red herring?

Damned if I know. Unless somebody (or everybody, those guys are real close) has a personal grievance, Berg probably did nothing. Berg's a judge, all he lost is his judgeship. He can always be appointed back up into the courts, which is a better job than state's attorney any day. Come to think about it, a guy would have to be fool-number-one to give up a judgeship for the temporary job of office-holder.

Getting back to why Hanrahan became a martyr, all them loyal folks who dug Hanrahan's method of taking care of the Panthers had a field day talking with the press after Eddie got dumped. All that innocent-until-proven-guilty crap that honk America selectively remembers came out, and all them white rightists had an excellent opportunity to rally around the flag.

Then, a couple of days later, it turns out that Berg is a crook too! If he wasn't a crook, then why would he need all of those forged signatures? All Hanrahan did was get accused of something.

All of the city's liberals jumped up to try to kick Berg off and "Expose the Daley Machine Once and For All," when, in fact, the Machine was exposed long ago and the voters know how it works and dig it, or at least think they're better off with it. The liberals were merely whitewashing Hanrahan's image.

Even fucking Mike Royko, who (I'm sorry to admit) has done more concrete good for the people of Chicago in one month's worth of columns than the Seed has done in 102 issues (typists note: this is only issue 92), got taken in by the game. The Hanrahan people know where he's at and leaked the proper information to him.

Then Hanrahan calls a press conference and implies, sure the Democrats are crooked! I'll even bet I've got a forgery or two on my petition! I'm going to use the power of my office to investigate everybody's petitions—including my own—and we'll get to the bottom of this!

Right. Now who looks like the man in the white hat?

Anyway you look at it, the Democrats are covered. Unless the courts flip out and Hanrahan goes

to a trial he will lose (which isn't a forgone conclusion), Hanrahan will win the March primary and represent the Party in November. Should such an event occur, the tide of public opinion will overwhelm the petitions scandal and elect Ray Berg.

The only thing that could upset the cart is if Hanrahan wins the March primary and then goes to trial, and loses. Even then, he isn't screwed unless he receives a jail sentence; a mere fine wouldn't effect his chances against Carey.

If things go as planned, Hanrahan will keep trucking on as state's attorney, resume his status as Daley's protege and stand a good chance of succeeding its Honor as mayor in 1975 (the only other youngster on the block—assuming Daley doesn't have the gall to run his son—would be Neil Hartigan, the Park District's boy wonder who is running for lieutenant governor this fall.)

All in all, Daley and his Democrats had a pretty shitty year. It opened with the aldermanic elections, in which the Dems lost a seat or two in the city council, which certainly wasn't serious. In a weird attempt to get rid of Lincoln Park alderman Bill Singer, the Democrats redistricted the wards, tossing Singer a bit further south. Not only did Singer win in his new district, but an independant took the northern Lakeview ward as well.

Then tax assessor Parky Cullerton got himself into a pile of trouble when it was revealed the super-relators like Arthur Rubloff received fantastic breaks in the real estate taxes on those high rise housing projects for the rich. Of course, the scandal didn't stop Parky from getting re-elected in the spring mayoral election. After all, this is Chicago.

Nor did it stop Dicky Daley from picking up his fifth consecutive term as mayor, rounding out the Democrat's constant control of the mayor's chair to an even forty-four years. Daley isn't the first mayor to be elected to five terms, although the other two cats, Carter Harrison Senior and Carter Harrison Junior (Chicago politics is very incestuous), couldn't pull off the stunt over five consecutive terms. The only optimistic note is that the first Mayor Harrison died in office, establishing an important precedent which Daley might follow.

Then, downstate Party chieftain Paul Powell died, leaving a couple of shoe boxes and a decade of political jakes.

Following up on just where the fuck Powell got all that cash, the federal government (run by a bunch of Republicans, remember?) dug up a whole race track stock scandal. It seems quite a number of Democratic politicians owned shares in various Illinois race tracks, and that these same tracks received important considerations when it came to government-selected racing dates.

This time, the scapegoat was an important Democrat who, while in the governor's chair, suprised people by heading up a federal commission on the cause of civil disorders (something about the oppressed people having taken enough shit, although it wasn't stated in those words.) After he stopped being governor, he became a federal appeals judge, handing down some rather liberal decisions—one, as I recall, upholds the Seed sellers' right to peddle their papers downtown. Otto Kerner, of all people, violated the cardinal rule of politics. He got caught.

Right at this very moment, we're hip deep in the middle of still another exciting police scandal—this time involving top ranking cops taking, of all things, bribes. Some cops were transferred around, some were demoted. . . you know, the usual meaningless stuff.

Oh, yeah. A federal grand jury, also at this very moment, is considering handing down an indictment charging some twenty Chicago policemen with involvement in certain acts which would be considered unbefitting to police officers—prostitution, gambling, drug sales, that sort of thing.

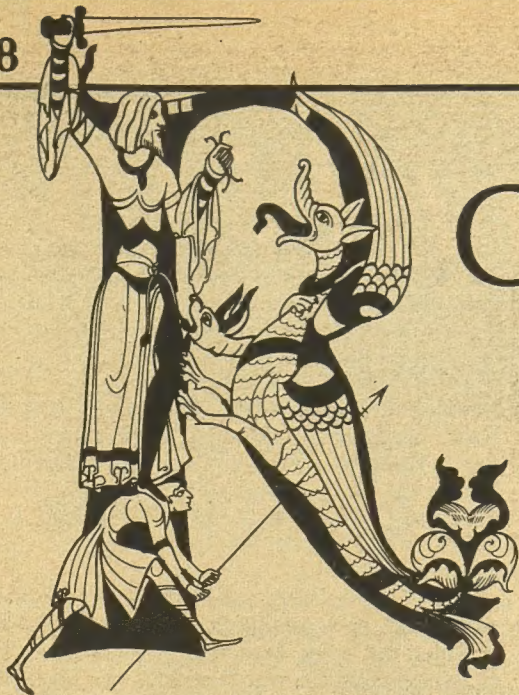
1971 was a pretty good year for Democratic Machine scandals but, like I said, scandals are nothing new to this city and I doubt anything created much of an impression since the mammoth 22nd Street whorehouse distruct was shut down fifty years ago.

If he can make it past the primary this March, Hanrahan need not worry about much of anything short of going to jail, which isn't necessarily the sentence carried on an obstruction of justice charge. Chicago voters have notoriously apathetic memories.

Shit, if he plays his cards right, he might even be our next mayor.

—Mike Gold

DUMP
THE
BUTCHER



OACHES

KWANZA

While most Amerikans last week were storing away Christmas stuff for another year, a growing number of blacks were opening gifts--and affirming political principles--at parties and feasts observing a new festival named Kwanza (which means 'first fruits' in Swahili) in a seven day ceremony that winds up with a lavish celebration on New Year's Eve.

Kwanza came into existence about five years ago, spurred on by Maulana Ron Karenga, head of the black nationalist organization called US. He saw that black people here had no holidays of their own., and felt that holidays give people a sense of identity. The blacks who celebrate Kwanza no longer take part in Christmas festivities. The new holiday is a time for 'making commitments to the liberation of our people.'

The observance of Kwanza centers on intensive family discussions each evening of one of the seven 'basic values' stressed during the holiday: unity, self-determination, cooperative economics, collective work and responsibility, faith, purpose and creativity.

PASSION KILLING

New York--'Passion Killing' (a husband killing his wife because of her adultery) is considered justifiable homicide (no punishment) in four states.

Funny thing about it is that a wife killing her husband because of his adultery is considered justifiable homicide in no state.

FIX UR BRAKES

'A People's Car Manual: Fixing Brakes' can save your car from spongy pedals, dragging or chattering brakes and other horrors. It's 35 cents a copy, 30 cents if you buy five or more and 25 cents bookstore rates from:

People's Press
968 Valencia
San Francisco, Calif. 94110

OFF NIXON

The Wall Street Journal on Dec. 24 reported a rumor of an assassination attempt against Nixon while he was in Key Biscayne, Florida. Nixon's press secretary denied the rumor, but confirmed the fact that Nixon was quickly evacuated from the area. Few papers ran the story at all.

WOULD YOU TALK TO THIS MAN?

WASHINGTON (LNS)--Would you hang up if Nixon called you? That could be the question you'll have to answer next year if Nixon follows the advice of his "new line" campaign advisers.

White House politicians are debating whether or not to conduct a telephone campaign which would include Nixon's taped voice calling potential voters, according to a recent report in Harper's magazine.

Such a campaign could include taped phone calls from "respected" community members as well as from state politicians who would extoll Nixon's virtues. Under this "invisible campaign", a voice familiar to the potential voter would say it is interested in knowing which current issue concerns the listener.

The listener would be instructed to dial "I" whenever the voice mentioned a topic which interested him. A follow up letter from a local "authority" on the subject would be sent to the listener, explain-

ing that Nixon was working to solve any existing problem.

A letter would actually be produced by a battery of computerized typewriters and a machine that signed the name of the person who the listener could identify with.

An alternative, or "visible" campaign would involve television commercials styled after Charles Kuralt's CBS News "On the Road," little slices of life. They would be low-key segments depicting Nixon as a "super President" traveling throughout the world in search of peace, occasionally stealing a little time from his busy day to chat with folks about football or to dedicate a local monument or utility before scurrying back to more of those awesome burdens a President bears.

If Nixon chooses to employ the telephone format, it might be satisfying to hang up on him the first few times. But if the campaign was typically Nixon, the calls would just keep coming.

KAISER XMAS

Eagle Mountain, Calif.--Kaiser Steel's Christmas present for 1200 miners here was a note that read, 'Effective January 1, 1972, all employees will be laid off for at least two months.'

No more than half of them will be rehired, and the nearest jobs are 50 miles away in Palm Springs. All workers will be allowed to stay in company housing--providing the rent is paid, that is, for the duration of the layoff.

MAOIST OUSTED

Stanford University President Richard Lyman recommended Sunday that Maoist professor H. Bruce Franklin, found guilty by his faculty colleagues of inciting campus violence, be fired immediately.

The board of trustees must concur in the dismissal of a tenured professor. They will hold a special meeting later this month.

Franklin, 37, said last week he hoped his firing would spark campus violence.

The associate English professor was tried by a seven member faculty advisory board that recommended his dismissal on a 5-2 vote after a six week hearing. Franklin, an avowed revolutionary, contends he is being fired for his political views. He may fight dismissal in court.

The seven faculty members found Franklin incited occupation of a university computer center in February, urged defiance of a police order to disperse and called for violent action at another meeting. The panel found him not guilty of leading disruptions during a campus speech a year ago by former United Nations Ambassador Henry Cabot Lodge.

CAPITOL INFESTED

Washington--'We can't seem to get rid of them,' says George Hays, a Capitol official. 'They' are cockroaches, and they've reinfested the place after being exterminated in the 40's. In 1962 the roaches had a big comeback and \$6000 was spent to kill them. According to officials, the roaches came through the mails in packages and letters.

People have shared their homes with roaches for years and, for the most part, landlords and city officials have refused to deal with them. But now that the Capitol is infested, research projects have suddenly sprung up. Dr. James Grayson of the Virginia Polytechnic Institute is developing new and expensive ways of killing roaches (such as luring male cockroaches with female hormones and then killing them.)

BESTSELLER

Well, it finally happened. Your Sunday school teachers had told you that the Bible always was and always will be the number one best-selling book. Not any more! Last year the Bible was outsold by.....

Quotations From Chairman Mao.

BOMBS!

In Washington, the International Association of Chiefs of Police released a statement asserting that 1971 was the "worst in history" for bombing incidents in the United States. The IACP says that in 2,054 incidents in 1971 involving 2,563 explosive and incendiary devices, 207 persons were injured and 18 were killed. Statistics on bombing incidents have been compiled since July, 1970, by the National Bomb Data Center of the IACP Research Division, which receives reports from more than 3,000 police agencies, the statement said.

GAY 'REPUGNANT'?

Minneapolis-- A U.S. appeals court has ruled that Univ. of Minnesota was justified in refusing to said gay activist Mike McConnell because, they said, he was trying 'to foist his socially repugnant views on his employer.' In response to the ruling, more than 1000 people rallied outside the school's administration building on October 26 to demand that McConnell be rehired.

The rally, largest of its kind ever held in Minnesota, drew support from two union leaders, numerous professors and ministers, and the Women's Liberation and YSA groups on Campus.

ACCEPTABLE FLAGS

Trenton, N.J. -- The New Jersey General Assembly passed and sent to the Senate a bill aimed at keeping the black power flag out of Newark schools. Newark's school board decided last week to fly the black power flag in all schools with a black majority. The bill states that no flag 'other than that of the state, the municipality or a county, a school, college or university, or of a foreign nation or the United Nations, or the American flag,' may be flown or exhibited in New Jersey public schools.

FETUS HEARING

The New York Women's Abortion Action Coalition reports that at the fetus fetishists 'show cause' hearing the N.Y. Health and Hospital Corporation requested a 2 week postponement to prepare their briefs. The presiding judge, Francis X. Smith (a member of the Catholic Lawyers Guild) granted a 2 day postponement. Right to Life women provided their touch of drama by marching around and distributing red roses. Bailiffs were noticeably solicitous to these women.

On December 9, the hearing was resumed. After the N.Y. Health and Hospital Corp. presented their argumants and briefs, Nancy Stearns, a lawyer from the Center for Constitutional Rights and an endorser of W.N.A.A.C., attempted to intervene on behalf of 'Mrs. Roe.' Judge Smith denied her motion for intervention. When she requested the denial in writing, so that she might immediately appeal it, he said he had changed his mind and would reserve judgement on her request, thus stopping her from taking any further legal action.

SAFER ABORTIONS

Washington--Abortions performed after eight weeks of pregnancy are safer than those done before that time--although the greatest risk still faces women who wait until 15 or 16 weeks, the Population Council said Monday.

It based its finding on a study of 42,598 legal abortions in 12 states and D.C. and also reported that *late abortions--after the 13th week of gestation-- are three or four times more risky than early abortions. *abortions performed on an out-patient basis, whether in a clinic or hospital, were found to be associated with complications less often than those abortions in which the woman was hospitalized. *there were fewer complications among women who had general anesthesia than among those who had local anesthesia. *ward or state

*ward or staff patients whose abortions generally were publically financed had 'significantly higher complication rates' than private patients.

The study's authors attributed the greater risks for poor women to 'some factor related to the quality of care.'

STATUTORY RAPE

"We, as a new generation of men who have survived Vietnam, are taking this symbolic action at the Statue of Liberty in an effort to show support for any man who refuses to kill."

Thus read the statement issued by the Vietnam Vets during their occupation of the arm of the Statue of Liberty during the week between Christmas and New Years.

In Chicago it was a busy week beginning on Christmas Eve outside the Holy Name Cathedral. Inside was a televised Christmas mass. Before it began the Vets leafletted those entering the church. Some of the Vets entered the church with the others. During the Cardinal's sermon about peace on earth, etc., etc., there were outbursts challenging this notion of purported peace. At other times there was a murmur going through the congregation: "Vietnam, Vietnam, Vietnam, . . ." Afterwards, as people were leaving the church, the Vets attempted to sing their version of the Christmas carols, with little response from the dispersing congregation. There were some congregants, however, who tried to provoke the Vietnam Vets into violence. They failed.

Christmas Day the Vets attempted to give blood to the Red Cross. It was refused.

Monday, December 27th, the Vietnam Veterans Against the War invaded the Midwest Stock Exchange, again leafletting, scattering blood-spattered dolls, attempting to enter the visitors gallery and being repelled. Response to their allegations of killing going on was "The corporations aren't the ones doing the killing!" They aren't making napalm or assembling bombs and aircraft? they aren't clothing soldiers and providing ammunition, creating new and more powerful defoliants?—no, these murder weapons appeared out of nowhere—no one is responsible.

The next day the Vietnam Vets joined the Women for Peace on a peace march through the loop. The 29th they leafletted an Air Force display at the Museum of Science and Industry. They asked the director to show both sides of the Air Force, including

pictures of the victims as well as the conquerors. This request will be brought up at the next meeting with the Air Force, or so they say. Finally, the 30th there were plans to take over the Republican Party Headquarters in Chicago. As always, during the week of actions, the VVAW's mascot accompanied them—a pig (barnyard variety). However, when they got to the headquarters on Clark St., there already were 30 or 40 pigs (Daley's Deluxe variety) standing there. So the mission was abandoned.

"We have tried to convey the message that the only way to stop the war is to stop fighting it. We have been overwhelmed by the support of the masses of people—not only in this country but around the world."

At other spots around the country during this week, the Betsy Ross Museum in Valley Forge and the Lincoln Memorial were temporarily occupied. In Connecticut Vietnam Vets were gassed when they tried to enter a recruiting office and then proceeded to take over the nearby armory. In San Francisco the South Vietnamese Embassy was occupied and a message sent directly to the South Vietnamese government via their telex machine. No reply was received by the time they were forced to vacate the building.

Arrangements were made with the U.S. of Michigan to have an anti-war show during half-time at the Rose Bowl, but Rose Bowl officials wouldn't allow it. As a result the Vets have filed suit against the officials. At Ft Hood, Texas, Vets attempted to deliver a Xmas tree spray-painted black to the company commander and were met with armor and machine guns. A resolution to stop the war was presented to the Secretary General of the U.N.

"Rather than listen to our pleas the government of the United States has chosen to start bombing North Vietnam once again and to threaten the veterans at home with a restraining order that is not in the spirit of liberty which this Statue stands for . . ."

The ninety vets who participated in the Chicago



actions wish to thank Rising Up Angry for their help during this week, and particularly for their legal help. This week, starting January 15th, they are massing in Washington, D.C. for a week of actions. They chose this week because it is time once again for the State of the Union address.

"An Open Letter to President Nixon:

As a result of our action at the Statue of Liberty, and because of widespread feedback from Vietnam veterans all across the land, we have now gained a consensus of opinion which allows us to make this statement.

Each Vietnam veteran who has barricaded himself within this international symbol of liberty has for many years rationalized his attitude to war.

When we were in Vietnam we excused our actions because we thought that we were entitled to it. Last spring we threw our medals into the dirt because we thought it would excuse our guilt and because we thought that it would help end the war.

Now, as we sit inside the Statue of Liberty, having captured the hope and imagination of a war-weary nation, we have run out of all excuses. We can no longer tolerate the war in Southeast Asia regardless of the color of its dead or the method of its implementation.

Mr. Nixon: You set the date . . . we'll evacuate!

—Vietnam Veterans Against the War"

EVERYTHING I HAVE IS YOURS

A few weeks ago I had the crabs. No one seemed certain about their habits and such, and so, since I do part-time work in a medical library, I figured I'd see what I could learn. Crabs are lice, *Phthirus pubis*, one of two species of lice (parasitological wingless insects) that live on humans. The other species is *Pediculus humanus*, of which there are two types, head and body lice. All these lice live by sucking small amounts of blood from the body, and they all have the same life cycle: adults fuck, females lay eggs which become nymphs and then adults. The eggs are always strongly cemented in place, that place being on hairs, except for body lice which also cement eggs on to fibers of clothing, particularly in the seams. Head lice are found mainly on the head, though occasionally on the rest of the body; body lice are never found on the head, though they may be found in clothing and bedding; crab lice are found mainly on pubic hairs, though they can be anywhere on the body where there is hair. Body lice often live in clothing, occasionally moving onto the body to feed, then back into the clothes. They are the most mobile lice. Crabs are the least mobile. They generally stay put at the hair follicle, eating intermittently though constantly attached. Crabs are whitish-grey, almost translucent in appearance except that usually there is a dark reddish-brown spot visible in the center of their body (their shit and your blood). Crabs cannot, under any circumstances, live more than two days apart from a body. Head and body lice can live longer off the body, depending on temperature and humidity. Crabs are transmitted mainly through sexual contact, but they can easily be transmitted in other ways. All four people in our house got them, though none of us were sleeping together at the time.

Of the three available crabicides, DDT is the least desirable for obvious reasons, and Kwell's lotion or shampoo is the best and is recommended over A-200, which is a little cheaper and not quite as effective. Stupidly and expectedly, Kwell's is sold by prescription only. You can tell a druggist you got crabs and want Kwell's; he'll sell it to you if he's cool, or else you can just call a doctor or clinic and ask if they will telephone the prescription in.

If you don't want to waste money, first figure out how many people will be needing it, and then figure, as a maximum, one fluid ounce per application. A single application is usually 100% effective, but a second application a week later is often recommended. Using it sparingly, wash your entire body with the stuff, including your head hair and eyebrows, particularly if you've had them for a while. After using the Kwell's, dead crabs will drop off. Eggs will remain cemented to hairs, even though they are dead. By the time I realized I had them, I had hundreds and three weeks after treatment I still had a few eggs on me.

Most important is to get rid of all the crabs in the house at the same time, not just your own. Even if you can't find any on your body, it's a good idea to use the stuff if someone else in the house has crabs. At the same time, you should delouse clothes, towels, bedding, etc. Moist heat at 140 degrees F for 15-30 minutes kills all lice eggs and adults, so washing in hot water and then drying in a dryer will do it. Crab eggs are unlikely to be anywhere other than on hairs, or to fall off hairs

since the crabs use a very good cement. Airing out clothes for two days will kill all the adults; however, this is not as certain a method as washing. If you have the crabs for a long time and have lots of them, then you may get sores from all the scratching. Other than that there are no dangers from crabs.

Body lice can transmit disease, mainly typhus and other fevers. These fevers are relatively rare in this country and are not transmitted by crab lice.

Head lice are about the same size as crab lice, and body lice are from 2-4 times larger. The textbooks say crabs are between 0.8-1.2 mm, but I think mine were bigger.

Response to head and body lice is pretty much the same as to crabs, except the doctor may prescribe something other than Kwell's.

I found all this out in an hour of looking and reading at the UC Medical Center Library. They never ask for ID's to get in and you can get all kinds of medical information there.

—Leo

Dear Leo:

Contrary to popular belief, crabs cannot be contracted from drinking glasses, toilet seats, or dirty needles. Sitting in your favorite upholstered chair in the nude makes sense, tho. Or sleeping in a crab-infested sleeping bag like I did once. Or using those bath towels that you and your roommates share.

As far as getting rid of the little parasites is concerned, I'd recommend Prinate A-200. (It smells good, tho it don't taste too hot.) It works well, and it's cheap enough to use twice a day if you want. You can take a shower too, if you don't want to smell like a pine forest all day. And you can be rid of the crabs in four or five days if you work on it. Also there's no going to clinics or doctors to ask for a prescription with A-200. That's too much of a hassle, especially if all you want to do is stop itching.

While you're in the drug store, buy a cheap comb to comb out the dead adults that may have gotten lost on the way out, and to get those tiny tear-

drop eggs out of your hair.

By the way, I was wondering how you managed to rent to so many tenants before you realized something was wrong. If you only catch a few at first it takes a while (about 10 days, as far as I can tell) for the first eggs to mature. And by the time another two or three days go by you should be scratching enough to start wondering why. There are only four "communicable diseases" that itch: crotch rot, clap (sometimes), yeast infections (sorry, women only), and crabs. And if you happen to find one of the little buggers while you're taking a shit, you'll eliminate the first three in a big hurry.

By the way, it's not necessary to bury your head in books to find out about crabs. I found out all I needed to know just by living with them. They're interesting little creatures, even if they are a bit of a nuisance. And they'll never ask for your ID, either.

—Rita

IF YOU WOULD LIKE TO SEE YOUR ORGANIZATION LISTED HERE, SEND INFORMATION ABOUT WHAT YOU ARE DOING TO THE SEED, 950 W. Wrightwood, Chicago 60614

COMMUNITY

AID AND COMFORT

These organizations are all telephone emergency services that you can call for help with bum trips, legal hassles, medical aid, places to crash, rides or anything else legal. Illegal matters should NEVER be discussed over the phone.

METRO HELP SWITCHBOARD—2210 N. Halsted, 929-5150. Drop-in and information center. 4pm to 2a.m. on weekdays, 24 hours on weekends.

KOOLAIDE—30 W. Chicago Ave. 664-0505. 1p.m. to 2a.m. Mon-Thurs, 24 hours on weekends.

CHANGES—955-0700. Problem referrals. We'll do what we can. Hyde Park and South Side. 7p.m. to midnight.

INSIGHT—hotline for Glenview & Northbrook areas. drug-health-general raps. Sun thru Thurs 8 p.m. to 1 a.m. Fri 8p.m. to Sun 7 a.m. 729-2777.

CRISIS INTERVENTION TELEPHONE—24 hours, seven days a week. 794-3609.

EMERALD CITY DRUG ABUSE—serves the Uptonw area, 4403 N. Sheridan, dial 8-STORMY Hours MWF 7-10pm, Sat 1-5pm.

RAP LINE—852-0110. Downers Grove.

GENESIS DRUG RESCUE, open 24 hours on weekends, 6pm to 6am weekdays. 598-2396.

YOUTH HELP CENTER—555 W. Belden. 24 hour crisis telephone and runaways 929-3553.

PUMP HOUSE—259-7184. Serves NW suburbs. Telephone counseling and referral service and are open noon to 1 am, weekends. 24 hours on weekends.

THE ARK—drugs and pregnancy aid and problem referrals. 463-4545.

SOUTH SUBURBAN YOUTH HOTLINE—people to talk it out or just listen. 754-9030.

LSD RESCUE—open 24 hours a day. Trip, suicide or rap calls. 2214 Ridge, Evanston, 328-5895.

INNER TUBE—Mon-Thurs 8-12pm, Fri to Sun, 4-12pm. 777-0545.

YOUTH HOTLINES OF ILLINOIS—24 hour phone crisis center. 1128 S. 1st St., Springfield. (217) 525-0670.

YATS—YOUTH AID TELEPHONE SERVICE 775-2211, evenings.

LOOKING GLASS—24 hours. Primarily for runaways. 334-2601. 1968 W. Wilson.

DIRS—DRUG INFO AND RESCUE SERVICE Serves the north suburbs from Lake Forest. 24 hours on weekends. 6pm to midnight during the week. 295-2929.

HOTLINE—phone counseling service available for the Oak Park-River Forest area. 848-2555. Thurs-Sun. 6pm-6am.

HORIZON PROVISO HOTLINE is a telephone counseling and info service for the Proviso area. 345-3920. Fri-Sun 5p.m.-3a.m.

MAINE TOWNSHIP HOTLINE—2p.m. to midnight. 825-0860. Community switchboard

OMNI HOUSE—hotline for Wheeling. Call 541-HELP. Weekdays 4-12, weekends 24 hrs

LIFELINE is a hotline in Rogers Park run by the Northwest volunteers. 743-5800. Sun-Thurs, 6-9p.m.; Fri & Sat. 5pm-2a.m.

YOUTH HOT LINE in Kankakee, 5pm to midnight. 933-9109, 933-3384.

RUSH RESCUE in Southeast suburbs. legal aid, abortion counseling, draft counseling, and other. 7pm to midnight, Mon-thurs; 7pm to 2 am Friday thru Sunday. 596-2280.

TURNING POINT, Arlington Heights Crisis Intervention Center open 4 to midnight, Sunday-thurs; 4pm-4am Fri & Sat. 394-0404.

ALTERNATIVES HOTLINE for Rogers Park, Edgewater & Northtown. 973-5404. Thurs 6-midnight, Fri & Sat 6-4am, Sun. 6-midnight.

VISIT A P.O.W. The Black Panther Party has begun a program to provide rides for families and friends of prisoners held in Joliet, St. Charles, Sheridan, Vandalia, Menard, The House and others. If you know of any organization, church, or individual who has access to transportation and can donate some time to the project, call Rising Up Angry at 472-1791.

HARPERS FERRY ORDINANCE, 180 N. Wacker Drive, rm. 605. Open Sat. 1 p.m.-5 p.m. Rifles, shot guns, ammo & lit on guns and shooting.

LAGENTE has a tenant union, food co-op, free food pantry and free breakfast program from 7:30 to 11 a.m. Food & clothes from 5:30 to 7:30.

THE VINEYARD, a community from which no one is excluded, seeking to serve Christ & our fellow man, chapters in other cities. 3246 W. George St., Chicago, Ill. 60617. 478-5154.

ZERO POPULATION GROWTH has an abortion referral service. Call Francine Topping at 491-4627

PRIDE & PREJUDICE BOOKSTORE, 3322 N. Halsted has lots of Women's liberation materials, also used books. Meetings and other activities formerly held at La Dolores women center are now held here. Hours are from 11 a.m. to 7:30pm weekdays and from noon to 9pm weekends. Closed Sundays and Mondays. 477-4373.

CHRISTOPHER HOUSE—community services at 2507 N. Greenview Ave. Phone 472-1083, counseling for children & families—short term therapy, emergency food, shelter, clothing, crisis intervention, Health center—2nd and 4th Saturday for children—50¢, 1st and 3rd Saturday for adults—\$1. Legal aid Clinic 2nd & 4th Tuesday. Second hand clothing at extremely reasonable prices, 1418 W. Fullerton. Tuesday, Wed., Sat 10:30 to 3:30. Day Care, Head Start, Pathways School programs for 2-4 year olds, 4 year olds, and 4-12 year olds. Social and recreational and educational programs for children and adults.

NEW FEMINIST BOOKSTORE at 1525 E. 53rd St. Rm 503 sends out catalogues of books, buttons, stickers and pamphlets.

RAPID TRANSIT THEATER, 2745 N. Kenmore, is back on the street with plays relating to N. America struggle of our Latin American sisters and brothers. They are also interested in relating to community issues and invite suggestions for their mime and theater. 477-3599

SOLIDARITY BOOKSTORE—anarchist literature. IWW Hall, 2440 N. Lincoln, open Saturday afternoons.

EVANSTON PEACE CENTER is an amazing center of activities these days: Draft counseling by appointment 475-2260. "Four of Us" defense committee (same number, Karen Levy, coord) or Hermitage House 764-5399. Chicago Friends of East Bengal (Gloria Kearney coord.). HELP (for prisoners), Bea Stuart Coord. 724-8422. CHOICE (pregnancy testing and abortion counseling) Barb Merz, counselor 775-2685 Tuesday evenings 5:30 to 7 p.m. People's Coalition/Peace Treaty. 475-2260. Movement bookstore, lending library. 926 Chicago Avenue, Evanston. 10-4 daily.

BLUE GARGOYLE, University Church, 5655 S. University, houses a coffee house, a drop-in center, a community meeting place. Has blues concerts, poetry readings, jazz workshops, a craft co-op shop, an organic food co-op, Gay Liberation coffee house, Southside Women's Liberation, and "Da Daily Granite" among other things. 955-5826.

WAKING MOUNTAIN WOMEN'S CULTURE RADIO SHOW on WHPK 88.3FM Monday at 9:30p.m.

TRIAD free form radio. space music and int cosmic raps weeknights from 8-12p.m. on 106 FM. To make you smile and get you higher. 943-7475.

TRANSITION 97.1 FM, 11:30 Fri & Sun, 10:00 PM Sat.

FREE

ORGANIZATIONS

INTERCOMMUNAL SURVIVAL COMMITTEE (People's Information Center with a new name)—2154 N. Halsted has information, books and newspapers from the Black Panthers, RUA, Young Lords, material from Cuba and China. Has a free breakfast program every weekday morning for school children, welfare counseling, material on tenant rights, much more. Needs all kinds of supplies, food and \$\$\$ 549-8626.

THE COMMITTEE OF RESPONSIBILITY is a non-profit organization providing medical treatment for war-injured Vietnamese children. For more information call 234-5065.

CHICAGO CONNECTIONS provides assistance to prisoners, their families, and to persons being released from prison. The participation of ex-cons and families of prisoners is particularly welcome. 21 E. Van Buren, rm. 605. 939-4227.

LADO—the Latin American Defense Organization is from the Latin community of the near Northwest side of Chicago. LADO was founded in Sept. 1966 and has concentrated on attacking the problems of welfare recipients. In addition, LADO has acted on a number of complaints of police brutality. LADO also has a free health center, and is organizing around the problems of workers in the community. Office is located at 2353 W. North Ave.

CHICAGO WOMEN'S LIBERATION UNION, 852 W. Belmont, rm 2. This phone is 348-2011. They are a city wide organization of women, they publish a women's paper, hold meetings, have classes, plan actions.

VIETNAM VETERANS AGAINST THE WAR, p.o. box 9273, Chicago 60604. Their office has no phone yet, so contact Bart Savage at 779-6019 or Phil Rubin at 761-2598.

CHICAGO WELFARE RIGHTS ORGANIZATION is the local branch of the National organization. It is made up of and serves those on welfare and/or with little income. It is both an information and action group. 4730 S. Dorchester, 538-7080.

THE BLACK WORKERS CONGRESS is attempting to organize Black people where they have power—at the point of production. For further info, write to them at P.O. Box 295, Gary, Ind. 46402. They publish a monthly newspaper to which you can subscribe for \$2 a year.

CHICAGO AREA GROUP ON LATIN AMERICA (CAGLA) is an information/action group seeking solidarity with the Latin American liberation movement. They have a library on the Latin American revolution and hope to set up a distribution center for Cuban materials. For info-suggestions, etc. call LI 9-3700 or stop by 800 W. Belden (McGraw library basement) Tuesday from noon to 10 p.m.

RISE UP ANGRY is a city-wide revolutionary organization of sisters and brothers both grease and freak throughout Chicago. They publish a newspaper, hold open raps, cool out fights, have a legal defense program, help sisters with health care, birth control information, legal aid and bail, counsel on military and draft problems, have revolutionary films available, run a free breakfast program, a free clothing program, work with Fritz Englestein Free Health Clinic, and will come to your neighborhood or school to rap with you. More information can be had by calling 472-1791. Office at 2744 N. Lincoln.

GREAT LAKES MOVEMENT FOR A DEMOCRATIC MILITARY (MDM) is trying to get a little democracy into the armed forces by organizing active duty GI's and reservists. For information call 689-1869.

THE ILLINOIS CHAPTER OF THE BLACK PANTHER PARTY publishes a community bulletin, operates two community centers, six breakfast programs, a medical center and the National Committee to Combat Fascism. They need money, breakfast food, office equipment, and supplies, mimeos, paper and cars. Offices at 4233 S. Indiana, 924-6575 or 536-9265 and 2350 W. Madison, 226-9206, 738-8777

NORTH SIDE WOMEN'S LIBERATION The Sisters center is open Monday evening 7:30 p.m. to welcome and rap with women. They have other activities too. 262-2720 or 338-6073.

THE CHICAGO URBAN LEAGUE works with individuals and groups in the area of legal aid, employment, education, housing, community organization and health and social services.

North Side	South Side
1336 N. Sedgewick	4500 S. Michigan
944-6262, 285-5800	285-5800

West Side
2400 W. Madison
666-7351.

THE SOUTHSIDE WOMEN'S LIBERATION UNION now has an office in rm 34 on the 3rd floor of the Blue Gargoyle, 5655 S. University Ave., 947-8628. Call for information on rap grupos, literature, childcare, abortion counseling, legal aid, a place to crash, upcoming projects, political ed., chapter meetings, a clothing exchange, or anything else you have in mind. We need help staffing the office and for other work. 11:30am-10pm, Mon-Fri.

FIERYFLAMES is a working collective of gay men struggling to free ourselves and our brothers and sisters from all the trips that people lay on us and that we lay on ourselves. Gay people have their energy be channeled into hiding. It's time we rechannel that energy into liberation. As an effort to bring our community together we print GAY LOVE, a streetsheet that provides alternate media for our people. c/o Richard Chinn, 628 Buckingham, Apt. 201, Chicago 60657 348-9020.

CHICAGO GAY ALLIANCE provides an alternative social structure for the homosexual, aids young homosexuals in "coming out," provides speakers to present the homosexual viewpoint in rap sessions with the straight community and is dedicated to ending the legal and psychological repression of homosexuals everywhere. Meetings are at the Gay Community Center, 171 W. Elm. Call 664-4708 or 944-8393 for further information.

U. of C. Gay Liberation has office on campus open daily 7 p.m. to midnight in Ida Noyes Hall, 1212 E. 59th St., room 301. 753-3274. Gay coffeehouse every Fri 7:30-midnight at the Blue Gargoyle, 5655 S. University Ave.

Northwestern University Gay Liberation is now open to all men in women in northern Chicago and far north suburbs. For info call 472-0566.

Gay men's consciousness-raising groups are small rap groups in which Gay men share personal experiences and support each other in finding new ways of relating. If interested call 528-1403.

GAY WOMEN'S CAUCUS, a group of Lesbian women meeting regularly at the Lincoln Park Presbyterian Church, 600 W. Fullerton. We are involved in rapping, changing the stereotype of Lesbians, helping sisters in "coming out" of their closets, etc. We have a speakers bureau and publish a newspaper called "Lavendar Woman." 768-7575.

RADICALESBIANS have meetings at 2 p.m. Saturdays at the Gay community center, 171 W. Elm. New members welcome. 664-4708 or 929-2718.

COMMITTEE OF RETURNED VOLUNTEERS is an organization of ex-peace corps and other volunteers doing research into American Imperialism. They are at 840 W. Oakdale. 477-3340.

The Flippies (Feminist Lesbian Intergalactic Party) are a female nationalist, gay nationalist political party that works for the overthrow of everything in society that oppresses women and gay people (namely everything). We're publishing a paper called Killer Dyke. Contact us through our Mens auxiliary by writing Flippies Mens Auxiliary, 2314 E. 70th Pl. Chicago 60649. We love you.

CHICAGO HEALTH STRUGGLE, 710 S. Marshfield, is a magazine dealing with health politics in Chicago, demystifying professionalism, and showing how people can control their own lives when relating to professionals and medical situations.

MEDICAL RIGHTS, out free medical care on street presence

NATIONAL HEALTH, with health involved with health For info, call at 710 S. M.

CHICAGO WORKERS, oldest generation U.S. The 549-5045. social and welcome. that are in Meetings a

NORTHSIDE is an organization too many in areas of housing, program, community. They need supplies and need what need. 250

ROOM 51 THE PEOPLE AND JUSTICE multi-issue of groups repression with organization CLERGY is involved 8234. CH 9194, 92 organization NONVIO CENTER weekend violent day philosophy CRAZIE CHISTS women a throw of

serve the All of the broke. by the c If you h then calculation. But don't go something provide might no Don't fu ers. All nurses, use donated medicine

ABORT 643-384

FREE P 775-268 Union, 3

FRITZI E HEALTH Church, W living in th Hours are and Sat. fr checkups, health, hou and educational and nutriti

DIRECT

TAKING MAILER (AND MYSELF) SERIOUSLY

The following was written and submitted to The Seed in response of a critical review of Mailer's Prisoner of Sex printed in Vol. 7 no. 12.

Dear Seed:

It's so easy to call Norman Mailer, or anyone else for that matter, a sexist, and then totally dismiss him. He becomes a non-person unworthy of any consideration.

It's so easy to say that Mailer, or any other man, is on a "macho" trip and he vanishes under the withering blaze of labels and insults. His feelings and ideas become those of a pig, not of a human.

It's so easy to say that Mailer is on an ego trip (which he would readily admit) and all that egotism, all that machismo, and most of that sexism lie out there in him. Heaven forbid that I should be guilty of any of those things. Or else, somebody might call me a sexist male chauvinist pig, and then nothing I said would be worthy of notice. Mailer is the one who hates women. Not me. I love them.

I prefer to take Norman Mailer seriously, not because I agree with everything he writes, but because he is a challenging author, and says much that is intriguing, even if I ultimately reject much of it. And, if the truth be known, I share some of his anger and fears of the women's liberation movement.

The Prisoner of Sex is a complex work by a complex person. If I were to comment on it fully, I would have to write something at least as long as Mailer's piece.

Yes, Mailer is on a macho trip. He is into asserting his masculinity and his virility. And so are a lot of other men. In fact, men are given little else in the way of asserting our self-worth and a positive view of ourselves in this society. Often, the most oppressed men are the most macho.

I am not saying that machismo is an ultimately satisfactory answer to the problem of dealing with a man's powerlessness, his lack of self-worth, his weakness with regard to the overwhelming power of other forces in society. I am saying that one cannot deal with this phenomenon which affects all of us to one degree or another by saying "Yuchh!! How terrible! It shouldn't

exist!" by now I'm so sick of hearing what should exist, how I should feel, should, should, should, that I am ready to strike that word from my vocabulary. In order to deal with what does exist, and then perhaps change it, we have to be aware of how we really feel and why.

Mailer raises the question of what is male and female, what is masculine and feminine. He is aware, although probably not strongly enough, of the dangers inherent in much of what he says. All fascists, as Mailer knows and points out, have used manhood and virility as major points in their ideology. Assertive masculinity seems to go along with intolerance and authoritarianism.

If Mailer does not confront this satisfactorily, neither do his detractors deal with what masculinity and virility mean for men. Men, like women, want to feel important and strong, perhaps in different ways. One cannot simply wrench away our one defense against the world. It takes a while to grow into new ways. It is not a problem of being on an ego trip, which we are all on, but what we do with it.

And Mailer (and some of the rest of us) is afraid that wrenching our masculinity from us is what the women want. This is the old castration fear. Mailer is not the only one who has it, and I would agree with him that much of the anti-male thrust of the women's movement feels like it is aimed a few inches below the belt.

The women's movement proclaims that men are the oppressors and women are the oppressed. I would agree that the people with most of the power in this society, the ultimate oppressors, are men, that is different from saying that men are oppressors. Relationships between men and women are far more complex than that. There is very little that an oppressor feels that is legitimate. Should the black slave consider his master's feelings legitimate? Should the Jew consider the Gestapo officer's feelings legitimate? Most relationships between men & women hardly fit that description.

If one accepts the oppressor-oppressed assumption of women's liberation, as I did for quite a while, then all of one's feelings are called into question. Now it is hard for me to believe that I spent a whole night after the woman I was living with left my side to sleep with another man wondering if any of my feelings were legitimate. But it happened. It would have been better if I had been able

to vent my anger in some way.

Mailer has been condemned for the act, in An American Dream, of killing his wife and getting sexual pleasure from the murder. A novel is, after all, a fantasy of the author's, and how many men, even us liberated men, would have violently angry fantasies towards women if we let our fantasies run wild? After I found out that my ex-love had gotten involved with my fourth friend in a row, I really grooved on fantasies of beating the shit out of her.

Women's liberation has let forth a very important thing, the anger that women have towards men. And I know that this has been a tremendously liberating experience for women. I picture my sister, after a man had just fucked her over, wondering if she had been unfair or what she had done wrong.

I cannot accept it if it is said that my anger towards women is not just as legitimate as anybody else's feelings. I cannot accept it if my sexual feelings towards women are totally rejected as objectifying of women's bodies. Mailer's sexual feelings, my sexual feelings, and the sexual feelings of men are far more complex than Kate Millett and others would have it. There may be justification in much of her criticisms, but Mailer points out so many mis-readings and so many oversimplifications that she makes.

In concluding, I want to emphasize that the women's movement has been tremendously important. Women have seized the opportunity to expand the horizons of their consciousness and lives. And in the process, they have done much that helps us men to liberate ourselves. But they are not beyond criticism, and indeed much of what they say has been dangerous (like the suggestions that babies should be grown in test tubes).

So I choose to take Norman Mailer, and myself, and other men seriously. Women only present half the truth. Mailer is, in the end, oppressive in many ways to women and to himself, but he struggles honestly with real problems that a man, particularly a neurotic Jewish male like himself, like myself, like Bernie Farber, faces in living in America.

--Henry Balser.

PIGS DESERVE NO MERCY

It is hard to know where to begin to answer Henry Balser's letter. The review of Mailer's book that Henry is responding to was written with the intention of taking Mailer and what he thinks or writes very seriously—a lot of people read Mailer, so he influences a lot of people—otherwise his book The Prisoner of Sex wouldn't have been worth commenting on—it would have been just another of the thousands of sexist books published every year.

It seems to me, Henry, that you are a little bit too concerned with seeking "consideration" for Mailer and his viewpoint. You say "Yes, Mailer is on a macho trip" as though that were merely an abstract thing, rather than a set of ideas and behaviors that have a terribly oppressive effect on the majority of humanity.

To criticize Mailer is not to say that other males, including myself, don't share the same condition of being oppressive to women. All of us do. The assertion of masculinity and virility that you mention so off-handedly is the very thing that increasing numbers of people are coming to believe lies at the very heart of the capitalist system. The artificial, socially-produced role differences that exist between men and women was the beginning of all division of labor and class distinction in society. Hitler understood that the patriarchal nuclear family was the basis of the fascist nation and state. Nixon recently vetoed a rather small scope child-development program, horrified that it "might" tend to shift child rearing from "family-centered" to "communal approaches."

So the question of whether or not the relationship between men and women can be compared to that between the slave and master, or the Gestapo officer and the Jew is a decision that I would think would be best left up to women to decide—but I think that it is at least comparable—if not worse, because ultimately you could trace all oppression in society to the authority patterns set up in the nuclear family.

"It takes a while to grow into new ways. . . one cannot simply wrench away our one defense against the world." This sounds suspiciously like the "wait a little bit longer" that oppressed people are always told—change takes time, etc. Maybe evolutionary ar-

guments could be justified at one point or another in the past to some groups—but how can we as men say that to women who have suffered at least 5,000 years of collective oppression?

Maybe it is time for you and me to "call all of one's feelings into question." It certainly couldn't hurt. Yes, it doesn't make sense to be dishonest about your inner feelings—but that honesty is not the same as acceptance of one's feelings as they are now—for that is to ignore that all our feelings and emotions have been shaped and created totally by a sexist society—to say anything else about the source of our "feelings" is a little bit too mystical and anti-scientific for me.

If we don't condemn Mailer for getting sexual pleasure from killing his wife in a novel—then how could we condemn those who read the book, are entranced with the fantasy, (which after all, expresses their feelings) and go out and rape somebody. Women have to be afraid to walk out on the streets—is it more important that Mailer can continue to create his grotesque fantasies and "express his feelings" or that this oppression stop?

Your say that "women have seized the opportunity to expand the horizons of their consciousness and lives" sounds so patronizing that I hardly know what to say about it. Sounds like the white suburban liberal who says of "the colored folks" that "some of them aren't so bad now that they're getting educated." Women have had a genuine herstorical experience, which has been obliterated from the history books (history is his-story), the media, and all forms of culture and the arts. They are not "expanding their horizons"—they are reclaiming themselves.

You and me and Norman Mailer are the ones who need—desperately—to expand our horizons. Male identity and consciousness is the essence of pig-ghishness—using other human beings as objects for personal profit or pleasure, asserting control and power, going on ego trips. We need to stop being "men" and start being human.

"Much of what they (the women's movement) say has been dangerous (like the suggestions that bab-

ies should be grown in test tubes)," you say. My question is: dangerous to whom? The answer is clear. Dangerous to the control and power that you and I and Norm Mailer and almost all men assert over women in this society. When it is technologically feasible for women to be free of men, when reproduction is no longer dependent on men—shouldn't women have the right to choose? And when it becomes possible to control the sex of an unborn child, why should women continue to produce their own oppressors?

You say "women only present half the truth." I can't agree. For what we present, most of the time, is not the "other side" of a truth—but merely our lies and rationalizations aimed at keeping women in their place.

That is why women have found it necessary to build an independent women's movement. And anyone who looks at it calmly would have to say that it is the one movement that seems least prone to internal power battles, ego trips—and operates more than any other on principle. If men are seriously interested in exploring the questions of sex roles in society—they have listened to their own voice long enough and they should read instead books like Sisterhood is Powerful or The Dialectic of Sex: The Case for Feminist Revolution (Bantam Paperbacks, \$1.25).

Women are learning to take you and me and Norman Mailer seriously enough to know that we probably won't relinquish our power voluntarily. You are afraid that women want to "wrench" you "masculinity" from you. But what is your masculinity other than your privileges? If we men have "castration fears" then think about this: If a group of people were born with a sixth finger and then claimed the right to totally control your life based on their possession of that three inches of meat, wouldn't you grow to hate that finger? I don't think our fears are anything compared to the fears a woman feels walking down the street.

If we don't shape up soon, then our feelings and ideas indeed "become those of a pig, not of a human." And as far as I'm concerned, pigs (no matter who they are—even if it's me) deserve no mercy.

--Bernie

VOICES in a man's head: suicide and flowers

what it's like to be a man—what it's like to be a sexist pig—what it's like to find flowers inside me growing—what it's like to power trip—flowers of tenderness, quietness, acceptance—inside the shell of my skin toughness hiding a cared kid—the kid got loose and ran screaming—it's me, what it's like—changes.

i carried my son home last night. he kept shifting his weight, trying to sleep. this morning he called me *mommie* several times, *i call you mommie because you have long hair*. in the bathtub later he grabbed my penis. *i'm playing motorcycle*, he said, flopping my penis about, shifting gears. usually i begin washing myself at this point or get out of the bathtub, anything to get his hand off my penis before i get an erection. how do i admit sexual pleasure? once this morning i almost changed my mind about not running away: *i'm going to play like i'm mind about not running away: i'm going to play like i'm two years old* he said, coming very close to my penis with his mouth.

what it's like to be male? what guilt feels like—what it feels like to be a pig—a child's definition—*he's a pig, he won't share with me, he won't let me have any of that—what have i got that i won't share? what am i hoarding?—i've never had enough. people always taking things away from me.*

listen to me! i'm important! i've got good ideas! who am i listening to? do i listen to myself? what is important? are masks important? to keep? to play? can you see the mask?

i was in a men's group for a year. i'm not in one now. my fantasy of what that was like: i am scared, the only people i usually feel close to at all are women, and women are going away. i am desperate to be listened to somewhere, by someone. who will hear my rationalizations, my lengthy dissertations on my mistakes? can i keep from flipping out? everywhere boundaries. i'm an outsider to blacks because i'm white & i feel guilty about that, i'm an outsider to women because i'm a man & i feel guilty about that, i'm an outsider to straight people because i'm a radical freak & i feel guilty about that.

last week my therapist asked me, *how does feeling guilty help anyone else? how does it help you?*

in the men's groups i was in i shared a lot of guilt; well, here is how i fucked over this person, and here is how . . . AND SOMEWHERE SOMEHOW PLEADING *i'm still alright, am i not? look at how i was treated when i was a little boy, look what women have done to me, look at how much i've changed, look i'm crying, i'm still alright, am i not?* feeling that the only way i could stop being a sexist pig was to feel bad & weak & helpless & scared. *see how bad i feel for being a man?* pastripping rationalizing, always headtripping. not really always, because i still felt sexuality inside me, tremendous energy.

but going with the sexuality was a headtrip again with new rules. *i'm not monogamous. i'm going to be bisexual* forcing myself to change in certain idea-directions.

THIS WORLD IS PARADISE . . . LET IT BE. being in a men's group was a new chance to save time. *don't call me a sexist now, i've just got started in a men's group. see! i'm liberated! and there aren't very many liberated men around, so aint i just great, in the vanguard, you might say?*

that's not all that happened in the men's groups. i did begin to feel some identification with other men. there was a real attempt to share feelings, but so often the feelings were guilt, despair, hopelessness, and sometimes we did little more than talk politics: the best part was just being with other men, dancing, drinking beer, taking trips to the country, and occasionally working together.

meanwhile i began to see flowers. childhood memories of my mom raising beautiful flowers. looking at flowers now. giving flowers. smelling flowers. a man can be a rose, androgynous, pistil & stamen, polarity accepted allowing growth & beauty. flowers were still partly an idea—they were also real. i saw the beauty.

discovering tenderness in my fingers, sensitivity in my thighskin. realizing how much i like to be touched, stroked, caressed. the power thrust of my penis being replaced by the gentle touch of fingers . . . a flower gently growing inside me. learning to write a few words, the ones i use here, flower, tender, children, fingers, gentle. and lately now, eyes, ears, hair. accepting my body, a flower.

i just realize now how i could continue, almost forever, with how bad i've been (am?), how bad other men are, how bad a male society is, the games, the fear, all kinds of condemnations. *see how bad i feel?*

i wish to share, instead, several ideas/experiences in getting better, ideas originally coming from radical therapy. i wish to share contracts.

in a weekend therapy group, the therapists (she and he) asked us to make contracts at the beginning. *what are you going to do this weekend?* i've been making contracts all my life, lots of them, made as good intentions (like new years' resolutions), but so many and so difficult that the contracts had to be broken. now i will make a contract i can keep!

people are always looking at me, i think, i'm acting for them. who am i for myself when nobody's looking at me, when i'm looking at the world?

CONTRACT: i will look in the eyes of every person here at least once this weekend. by noon of the second day the contract was still far from being completed then i started looking into eyes; i let people see my scared eyes. it's time to stop worrying *why?* and do it. *now i see you, your eyes are blue, your eyes are brown, there's green in your eyes, your eyes are the same color as mine.* at first the others seemed to be overly conscious (scared) of me looking at them. *o, i thought, is this a new power trip, staring people down?* until they started looking back at me. *we see each other! we're not afraid to have eyes!*

what would happen if i quit going with my guilt and instead went with the ways i really want to change? going slowly, only making contracts i will keep? if i stopped saying to women, *look how fucked-up i am, i am helpless, o you can't expect me to change?* if i said now, *i accept responsibility for myself?* because yes, i am sexist, but i'm not going to kick myself for it, i'm not going to hide my sexism because it's so horrible. There are some things i can't change now; but there are other things i can change that would make me feel good. and as i start to change in the way i want to go, slowly i will gain strength.

slobbering guilt doesn't make things easier for women. the only thing that will stop the oppression is stopping the oppression. what do i want to change? what do you want to change?

FANTASY: a men's group that does things together, sews, sings, touches, sees, that shares experiences in the present. that relates to sexism as something to change; not for you to change because i accuse you, but for me to change when i can and want to.

making contracts with other men
making contracts with individual women
making contracts with children

the men's group could then be a group of men who are growing. *how fucked-up i am* presented not for you to say it's o.k. for me to be fucked-up. but just i hear you. *what do you want to change?*

i will do my share of the dishes
i will listen to you
i will explore the tenderness inside me
i will stop pushing my ideas on you
i will share my income (guilt) which i have by 'virtue' of being white, male, american, educated, with others who've been robbed by my 'virtue'
i will share my gifts, giving without expectations. and the gifts will come back some time: karma
i will slow down

i walked out to buy a pack of cigarettes. it is warm, the sun is shining. i see a male friend (brother) across the street. real smiles, greeting, gestures. and the next second i see a neighbor i met this morning for the first time. again i feel the warmth: i am not afraid to smile at him. i am happy now.

men's groups can be a good preparation for male suicide. *why don't you just disappear, male chauvinist pig? your're right, i'm worthless, helpless, weak, you're got my balls, yeah, why don't i just disappear.* whimpering away in a muddle of confused desires.

men's groups could also be good therapy for men who want to get in touch with their real strength not of muscle violence but of muscle tenderness.

the temptation is to set up men's groups as auxiliaries for women's liberation. being in a men's group could be the price paid to be allowed to continue being with women. getting a good men's lib rap a new way of getting power over women and other men.

here's where i am now. realizing that wanting to be someone for other people, wanting power over others, wanting my ideas to be your reality, has made me unhappy. o.k., no kicking now. how can i change this? *the world is so bad, everyone says, and you've got a lot of talent, you should do everything you can to make this a better world, you shouldn't be so consciously self-limiting.*

QUIT TELLING ME WHAT TO DO!

because i know i won't be happy on this planet until i run on one unit of power, my own. until i quit sucking energy from others.

teaching a power trip
being a daddy a power trip
writing a power trip

hey, i can be happy right now if i can let you be, if i don't need you to accept what i'm writing. if this really is self-expression and not manipulation. i'll let you be. can i listen to you?

going along with what's good in me, in other men, for awhile. getting tired of male sickness, excuses, traps of helpless evil.

i know about male chauvinist writers, Mailer, Hemingway, Miller, etc. but are there any male writers who have anything nourishing to say to me? William Godwin's anarchism & his relationship to Mary Wollstonecraft? Whitman's androgynous yes-saying? Ginsberg's tenderness? Tolstoy, Neill, Dennison with children? women have found women heroes. what if men found men heroes? what if we said it's possible (though difficult) for men to be healthy? for men to grow? what if we found models of men who aren't pigs? what if we admitted that it's not all stacked against us for men to get better? what if we wanted to change?

what if i wanted to change?

what do i do now?

everybody has a fucked-up past. in the language of transactional analysis, we were all princes and princesses until we were turned into frogs by our parents.

do you want to hear my frog story or my prince story?

do i want to keep being a frog or do i want to be a prince?

listening.

i learned from children by listening to them. my son is my teacher; every child teaches me again when i listen.

what if i listened to other men?

what if i listened to other women?

what if i allowed you to talk and wasn't threatened by you saying something different from what i would say? i see your eyes, i hear your whole body talking, the way you move your hands now, i see the gentle way you have of speaking.

masculinity is a boundary, a circle drawn in the sand, cutting me off from my femininity, cutting me off from others. cosmically, masculinity leads to violence & the explosion of this planet.

getting ready for war, loaded guns, disaster, killing, the violence inside me. or getting ready for love?

being confused once and admitting it, male confusion admitting its helplessness and willing to grow now. not swimming in the confusion, not asking women to baby us forever now. i've been confused, i've been fucked-up, but i'm growing now, i will take care of myself, i won't hurt you anymore.

o my god

must it be so hard

just to breathe and love and learn to be a man

i do know that i am

yes, it's hard to be a man, it's also hard to be a woman, and it's hard to be a child. so i don't ask for any special favors from this planet and other people. it's hard. i know i am a man. i know i have strength to face hard life. i know i can grow. i know i am gentle. i know i can treat myself kindly. i can be kind to you.

accepting my strength & tenderness. growing in love with men & women who are strong & tender. and falling in love again and again with children, my teachers in what is playful, joyful, spontaneous, intimate. dancing now.

glad to be alive, glad to be who i am, glad to dance, glad for you to dance with me, stretching out my body to sweet music.

the end of the men's group for me had been the sad understanding of how mixed up and messed up i was. i believed it would be very hard to love anyone again. i expected to be alone. i knew my friends knew what i was like and i thought they wanted me to stay that way. intimacy seemed impossible for a long time. *when will i be able to let other people be?* getting ready to withdraw, getting ready to accept how bad i was, getting ready to get worse.

i was amazed to meet a woman who was more interested in how i was with her now than with how bad i've been. i was surprised to find a woman who lives to touch me and to be touched by me, fingers and eyes and voices touching.

in moments recently i've resisted getting better. *there's got to be a catch to this! how can i be happy?* the evil eye inside me saying people must want me to be unhappy. is it really me not wanting others to be happy? is a man allowed to be happy?

what it's like to be a man—what it's like to set up boundaries in self-defence—what it's like to grow—what it's like to be me—what it's like now in writing this to realize this is me—that i don't know if it's you at all—letting you be, reader—giving up power over you—sending out my message now—THIS WORLD IS PARADISE LET IT BE—and taking care of business.

REALITY

The other day, a friend asked me to read a Men's Liberation booklet. As I read through it I began to (again) pick up the theme: "Oh, how I struggle to rid myself of my malechauvinism! I'm so sorry for the 8,429 sisters that I've fucked over, and my whole interest in men's liberation is to change myself . . . (for you mommy)." Shit! I'm not interested in changing myself to earn the approval of women. I'm interested in changing myself in such a way as to liberate my real self. I'm into recognizing my real needs and getting them fulfilled.

I'm angry at the guilt trip of the men's movement. These over-adequate men, now penitent, do not speak for me. I've been oppressed and mostly by women at that. Mommy humiliated my feelings, especially direct anger. In order to survive where I

could not be myself, I was forced to twist myself into a passive-aggressive, timid "little fellow."

As I am becoming myself, I am aware of anger towards women. I'm experiencing my rage little by little toward my mother who separated me from my feelings. So I really go crazy when I hear themes that suggest guilty men changing themselves to gain the approval of women. Men's liberation also includes timid men.

The two major styles seem to be THE MOLE MEN and the SONS OF HERCULES. The mole men are straight men who have been oppressed into a passive style. Mole men, like SOME gay men, share the FAG ETHIC which is Be nasty and vicious but never angry. Be dependent, be weak, be afraid, you can't do anything. Mole men share with women the urgent



need to unlock their power.

I believe that men who are real people, dealing with change for themselves alone, are the only people who can get it on with real women.

RESPONSE

This is a personal reaction, touched off by the above statement (written by a Mole Man?), by Henry Balser's letter on page 11, and by a lot of bad vibes that are leaking out lately.

It seems that we women who are trying to free ourselves have fucked over our brothers. We've picked out scapegoats among the men we know—men who were easier to vamp on because they'd never quite made it in the white, male superstar world. Not having had years of masculine "success" to solidify their egos, these men were easy targets for our rage.

My immediate reaction was, fuck that shit! But then I thought back to my first glimmerings of consciousness as a woman (only a little over a year ago). And I remembered how terrifying it was to look at more than twenty years of feeling and thinking and acting and see that I had to change almost all of it. Not to mention a 5000 year tradition of male power over women.

I remember not knowing where to start—wanting to go back to the comfortable, familiar (and really not to bad, if I didn't think about it) second-class status. Like being interested in a man. The old sexist me knew exactly what my chances were for attracting him, what games to play—not coming on too strong; never initiating anything, never, never being the first to say, "I like you" or "I love you." I knew how to disguise the parts of my body that weren't Playboyish, how to hide behind makeup and deodorant and sexy clothes, how to flirt. And suddenly I had to expose everything I'd learned to hide and try to relate to men honestly on top of it. I was supposed to start loving and supporting other women, when I'd always feared their competition or written them off as less interesting than men.

So I felt very unsure of myself, very vulnerable and weak, and very very scared. It helped most to have other women around, women who were examples that change was really possible, and women who were as scared as I, but willing to share their fears with me.

Unfortunately, it also helped to know men whose egos weren't so incredible that I couldn't begin to communicate their sexism to them. These



men did, in fact, bear the brunt of some of my sisters' and my newborn rage against male oppression. I remember, in particular, confusing sexism with sexuality, and being really hostile to a man in our commune who was actually one of the least oppressive to me of all the men there. So the frustration I felt for Dave's chilly aloofness and condescension got vented on Pete 1) because he liked his body and felt comfortable with his sexuality, and 2) because he had admitted that he had a lot of sexism to work on and had therefore made himself vulnerable.

Well, I'm sorry for treating Pete unfairly, and I'm glad I can see now what I was doing then. But at the same time, I think it was a necessary step. That was the first time I had been able to express hostility to a man, without getting into a self-hate thing.

I can't believe that even Mole Men have as little confidence as I did when I first thought about getting out of those horrible socialized female roles, and I

don't think I'm an atypical woman. Less "successful" men are sometimes the first to get attacked for sexism. But it's hard to keep a brand new and very fragile women's consciousness alive when you try to run it up against a man so conceited that he's a brick wall. And no matter how "uncool" a man is by Amerikan lights, I'm willing to bet he's spent extremely little time wishing he were a woman instead. And he probably still spends a hell of a lot of time deep down inside wishing he were "cool." *Uncool* men have not necessarily rejected the sexist values their more "successful" brothers espouse—they just haven't been able to attain them as well.

I don't feel a need anymore to bolster my strength by attacking men. If a man isn't willing to recognize me as a human being, who needs him? But at this point I still want to relate to men if I can—not because women aren't enough, but because men are people too. I have a lot of sexism left in me, as do the men who are my friends. I want to change and I want them to change too—not to gain my approval, but to treat women and men in a non-oppressive manner, as human beings.

Mostly, statements like the one above make me feel sad. Women don't oppress you, Mole Man, Amerika does. Stop believing the playboy philosophy and feeling inadequate. Join your sisters and we'll smash sexism together. People can't change in isolation.

—Virginia (aided and abetted by Maralee)

MEN'S GATHERING-- a warm day in January to celebrate brothers gettin' together. Sunday, January 23rd. 3 p.m. to 7:30 p.m. at the Lincoln Park Presbyterian Church, 600 W. Fullerton Ave. There'll be film, theater, discussion. Also, bring poetry that you'd like to read, songs to sing, instruments to play, a tasty dish to share for pot-luck supper, and your friends. For more information, call Jimmy, Paul, Don at 477-3599. Child Care provided.

CONTINUED FROM PAGE 28

few weeks ago. Therefore, he gets top honorary mention, with a wish that he joins a successful rock band for a change.

(Second digression. I've been sort of equating popularity with record sales, and to a lesser extent, airplay. I'm sorry, I don't like to do this, but there is no other way of guaging the people's response to a particular group or artist. Anybody who lays out four or five bucks for a record must like the entertainer.)

VI

Ego-tripping time. For some strange reason, record reviewers get to pick the records they liked most during the preceding year. I don't know why, although people seem to dig reading such a meaningless list. After rapping about big sellers like Grand Funk and Three Dog Night, I feel I should give some good music equal time.

In no particular order, I dug John McLaughlin's My Goal's Beyond on Douglas, featuring Chicago's Jerry Goodman and Charlie Haden, and Hooteroll? by Howard Wales and Jerry Garcia, also on Douglas. McLaughlin's blending of American jazz and eastern music, combined with his fantastic guitar playing and

some of the most capable sidemen on record, made one hell of a disc. The Wales and Garcia record was simply a motherfucker; just what you'd expect from the Grateful Dead's guitarist. Howard Wales is a surprisingly fine keyboard player.

Along the same vein as McLaughlin, Wales and Garcia, the Rascals surprised their old fans by releasing a beautiful two record set on Columbia, Peaceful World, featuring Alice Coltrane on one track.

I'll add to my list Aqualung by Jethro Tull on Reprise. I don't think anyone will ask me to defend the beautiful writing and arrangement of musical ideas found on this record.

Also everything released on Grunt (Bark by the Jefferson Airplane, Sunfighter by Grace Slick and Paul Kantner and Papa John Creach's solo lp) because the Airplane is brilliant and I don't miss Marty Balin one bit and Kaukonen is a fine guitarist and nobody but nobody can sing or write like Grace Slick.

Osibisa, on Decca, was another fine sleeper. African rock, mostly percussion combined with street sounds and stuff. Basically, this is one of those records you can't describe but would like to turn people on to.

Beast of the Bonzos, by the Bonzo Dog Dooh-

Day Band, on United Artists. Even though all this material originally appeared on records released a few years ago, the Bonzos make Cheech and Chong and even the Firesign Theatre seem like silent screen stars. Don't listen to this record while tripping, it's a mind-fuck.

Finally, in a complete abandonment of modesty and self-control, I have to add side two of the Mountain Bus Sundance album. I feel this was the finest jam side in quite some time, and if you can still find a copy of the record, you should try to procure it.

Soft-sell Conclusion

1971 sure was dismal, folks. And although I hope this year will be better, I'm not counting on it. The record industry is on a first-class death trip, and maybe the only way we can make things better is to let it die.

Music, though, can never die. Only them fat cats with their worthless shareholder's reports.

If 1971 was an indication of where they're at, the sooner they're out of the way, the better.

—Mike Gold

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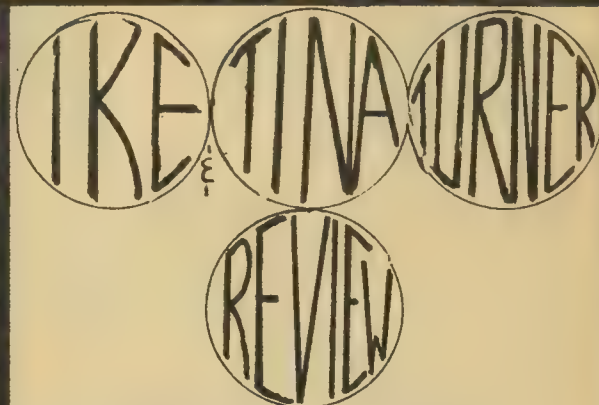


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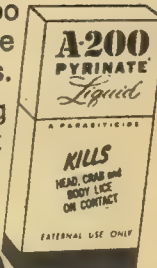
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FEEDBACK

Dear Chicago Seed,

First I would like to most sincerely complement you on what you are doing for people through your publication. You are very much needed. Don't forget that when the going seems inordinately difficult. I'm sure you know this, but sometimes it's good to hear others let you know that they feel the same way. I've followed you closely during the past 3 1/2 years while at Valparaiso University.

I would like to make one (I hope constructive) comment on your editorial stress. While reading your latest issue (vol. 7 No. 12) the thought which kept recurring in the back of my mind was, "Has heterosexual lovemaking become obscene in some people's minds?" The emphasis seems to be so heavily on the gay male and female that it almost appears that "normal" lovemaking has fallen into profound disrepute.

Please don't misinterpret me for making this statement. I am fully cognizant of my gay brothers and sisters to pursue the lifestyle which to them seems most rewarding and unexploitative. I, too, have had gay interactions. But I deeply enjoy making love with a woman. In your battle against America's many injustices, please don't allow yourselves to become polarly opposite doctrinal monomaniacs (What?) There is much that is beautiful and to be cherished in ALL aspects of life, just as there is much exploitative behavior to be exposed as such. But it seems to me that a man-woman relationship does not have to be by definition an exploitative one.

I really hope you are not irritated by this opinion, because it is expressed in love and not for purposes of cooptation. Please never allow pressures to cause you to cease publication. You ARE vital to a most necessary counterculture.

Sincerely yours,
Don DeVe



Dear Don,

It is true that we allot a lot of space to Gay Liberation. We also try to deal with the problems between the sexes—male chauvinism and sexism (see pp. 11-13 this issue). What we are trying to convey is that both heterosexual and homosexual lovemaking are normal. If heterosexual lovemaking has "fallen into profound disrepute" or seems to have, it is only because of the problems related to it—male supremacy, sexism. We have not discarded it—rather we are "struggling" with it.

MG

TO THE SEED:

Enclosed is a check in the amount of the U.S. tax on our current phone bill. I'd so much rather you had it than the Pentagon! Please bolster up your endeavor with it however you see fit.

Ramona

Ramona:

Many thanks for the \$7.68 you enclosed. Perhaps other readers would pick up on this suggestion too. [Our phone tax we contribute to the paper, too, by not paying it].



Dear Friends,

After going through the views in our paper, I began to wonder what would happen to people if SEED was to fall apart because of debts or something. The thought scares me. I want you to know that all of us around here really appreciate what you're doing for us & others. If I worked I would send you money (but I don't dig the pig jobs and hassles, and money isn't a factor in my life) so I can't send you money. The only things I can send you are sincere feelings and trying ideas. Here's an idea—could you maybe throw a sale with old or new clothes, records, furniture, candles, & any articles of interest or disinterest. Like with the money made from the sales put it to pens, paper, and shit you need. You are probably wondering who would donate stuff, well we could bring lots of stuff. Things left over could either be given to someone who needed it, or salvation army? or something.

People in the suburbs throw away good furniture and lamps and stuff—because they have to keep up with the neighbors. We've got a jeep so we could pick up stuff and bring it down.

Like if you can find a place to throw it you've got it made. You can ask for donations of clothes and things in the next issue.

I know that people will bring things and buy, too.

Freaks don't have much money, maybe none, but if they need a warm winter coat or something they can usually scrape money up or something for it. Maybe even a trade system. If you really had the place together you could get local decent bands to jam free.

Dudes or chicks [?] could even make food to sell.

It would be like a people's fair, serving the people because it wouldn't be rip off prices and it would be helping the Seed.

We really want to help. If you need our support, help in any way, organizing, or anything, mention it in the issue. A lot of kids dig the idea. A lot could buy or help too. I'm hoping you consider the idea anyway. You'd be helping us. We'd help you to make it come off.

Please think it over. If you do, may it come off when you tell about it in the Seed tell people how they are helping. A lot of people will come to see other people which is cool too, & maybe in doing this they may see something they'd like to buy too.

Well, it's only a suggestion. We've got the power if you need it.

Hopefully and warmly,
Athena

Dear Athena,

My immediate response to your letter was, what a far-out idea, a People's Fair to help the Seed. Virginia's immediate response was, yeah, it's a neat idea, but who's gonna do it, it would take a lot of work. So how about it. If you and others out there are willing to help us put something like this together, let us know. We will then hopefully arrange a planning meeting to get this thing together. Call us at 929-0133.

Thanks,
Maralee

O.K. people, here it is. I'm going to turn you all onto something that a lot of you might not know about.

If you need bread (the kind you eat) and who doesn't, cakes, pies, rolls or just about any other bakery product, take a ride up to Milwaukee Ave. in Niles. There are three thrift shops, Butternut, Pepperidge Farm, and Sarah Lee.

At the Butternut store you can get 7 loaves of rye, white or whole wheat that usually sell for 40 to 50¢ each in the local rip-off, for \$1.09. They also have small snack cakes and pies—ten for 99¢. At Pepperidge Farm you can get buns 12 or 25 per pack, 3 packages for \$1.00. Sarah Lee has all kinds of cakes and pies very cheap. 79¢ cakes are three for \$1.00, \$1.35 pies are 75¢ each, for example.

Butternut is located on Milwaukee Ave just west of Harlem Ave. Pepperidge Farm is just across the street. Saralee is on Milwaukee at Oakton, in between the big liquor store and the drug store.

Well, that's it. Seems like all the places that can save you money are located for the convenience of the rich fuckers in this country. But now that you know where they are, don't waste your money at your local rip-off Jewel and National, etc.

One more thing, the products available at these stores are just as fresh as the ones at your local rip-off and there is no limit on what or how much you can buy.

Doug

Doug,

Thanks for the information. There are stores in the city where you can buy bread cheaply. We used to go over to a bread factory store on Diversey just west of Racine—I think it was Wonderbread, I don't remember. We would try to just get their whole wheat bread, but even that was pretty shitty. Then my grandmother told me about Heinemann's thrift store on North Ave., just east of the intersection of Milwaukee and Damen. Their stuff is a lot nicer—the bread isn't spongy—and it's cheaper, too! We get eight loaves of whole wheat or rye (they have white, too) for \$1.00. They're open from 11 to 6 weekdays. They have really nice coffee cakes too. Their bread doesn't have preservatives in it either. Another place, way out in the suburbs is the Saralee plant on Waukegan road in Deerfield. That's all from this end. Thanks again.

—MG

Dear Seed,

It is difficult to understand what you were trying to convey in your article concerning J. I. Rodale. Surely his importance to any one interested in organic gardening and in eating foods free of chemicals is much greater and of a more complex nature than you had implied. I did not read the original articles concerning sugar and delinquency, however judging from other articles he has written exposing the food industry, established medicine, and the Food and Drug Administration, it can hardly be assumed that he ever advocated a weak docile society or a right-wing society.

Anyway, it would be good to have articles on supermarket survival and on alternative places to buy food. The article on Nutrition was excellent.

Susan Korn

Dear Brothers and Sisters,

This letter comes to you from the state's leper colony at Shelton, Wash. I am one of society's misfits, presently locked neatly away here for "society's protection." I guess they think I might not out while smoking a joint and start a fire and endanger society in this or some other equally horrible way.

This prison is really a joke to anyone who has to do time here. From the outside it looks like a nice college campus, and to the tours that come through here everyday we look like peaceful prisoners being indoctrinated into the ways of society. But they cannot fool us no matter how hard they try. This place is nothing more than a political lever for the promise-happy politicians.

If you people could spare me a copy or two of your paper or a free subscription, it would serve to keep this man's mind from vegetating while I am caught up in this mad machine called prison. It is nice to know that while we, the misfits are in here, there are still people out there who care and who are carrying on the struggle which is our common goal.

Keep the faith,
Bob Cronk

To the Responsible People via The Seed,

Recently, on Dec. 30, 1971, I along with five friends drove to the U. of I. Mundelein Hall (excuse me if my directions are wrong, since I no longer have the ad), to attend an exhibit open to the general public. The M.D.A. supposedly was to sponsor the affair.

Needless to say no such exhibit was scheduled and the school was closed for holidays.

It wasn't a holiday for us.

No Cheers
The victim of a
Hoax?

Victim:

The MDDA advises us that the location, time and date of the exhibit were given in code, and was actually only for members—only the members could understand the coded message. I am sorry that we mistakenly publicized it as a public event. Apparently we misunderstood their publicity release.

Dear Seed People,

I am burning with rage over an incident which has caused the destruction of a community rock band (The Bus) and a people's priced record company (Good Records). It is such a damn shame when rip-off record companies latch their suction cups into such righteous people as those at Good Records. "Mountain", the group if they are really as together as they seem and as respectable musicians should pay for the revival of of "Mountain Bus" and furthermore should sue Windfall for their suit against Good Records. They should reimburse them until they're able to regain what they lost just for them to say tough

To whom it may concern;

I have just recently had the opportunity to read the Chicago Seed. I was really surprised with the sincerity that it has regarding happenings of today. I have been incarcerated for almost twelve years now and have lost almost all insights as to what's happening around the little neighborhoods in Chicago. I'm from Chicago and very interested in hearing about it both good and bad.

I noticed on your subscription form you said the Chicago Seed will be sent to prisoners free, that's kind of surprising but I just had to try it because the paper is really saying something I want to hear about, modern happenings.

I will be looking forward to receiving your paper. Right on.

Sincerely,
Roy McGovern no. 24659
Box 99
Pontiac, Ill. 61764



the 'revolutionist's' first duty is joy.

THE END: Graduation
Go DIRECTLY TO COLLEGE
FOUR MORE YEARS OF
BULLSHIT
You Win! You Win??



You ARE Caught
READING A COPY OF
"THE GORILLA"
BETWEEN CLASSES
GO BACK 2

LOCKER SEARCH
THEY FIND YOUR
STASH !!!
RETREAT 4 SPACES

THE HIGH SKOOO

You HOLD A RALLY
DEMANDING THAT
STUDENTS HIRE
FIRE TEACHERS
& CHOOSE
CURRICULUM
NASTY
RADICAL!!
BACK 6 SPACES

YOU ARE CAUGHT
SMOKING IN THE
RESTROOM. YOU
ARGUE THAT
TEACHERS CAN
SMOKE IN THEIR
LOUNGE.
BACK 1

SUBVERSIVE
MATERIAL
LIKE THE GORILLA
SHOULD BE BANNED
FROM SCHOOL. IT'S
ALL TOO CONFUSING
ADVANCE 2

YOU ARE CAUGHT
READING THE RED
BOOK BEHIND YOUR
CHEMISTRY BOOK.
YOU HAVE TO STAY
AFTER SCHOOL +
WRITE "AMERICA
LOVE IT OR LEAVE
IT" 100 TIMES ON
THE BOARD.
BACK 3

YOU BELIEVE
SCHOOL IS A
PLACE TOGETHER
AN EDUCATION,
NOT ASK
QUESTIONS!!!
ADVANCE 4

BUNK



YOU ARE NOMINATED
TO THE RACIAL UNITY
COMMITTEE. YOU
SUGGEST FLYING A
BLACK LIBERATION
FLAG AT SCHOOL. YOU
ARE KICKED OFF THE
COMMITTEE.
GO BACK 3

YOU CHEATED!!!!
NOBODY CAUGHT YOU!
YOU GOT AN A+
TAKE AN EXTRA TURN

THE COACH CALLS YOU A FAGGOT
WHEN YOU WEAR BEADS TO
PRACTICE. YOU SAY,
"SO WHAT?" YOU ARE KICKED OFF
THE TEAM. Go BACK 1 SPACE

YOU FALL
ASLEEP IN
HORTICULTURE
CLASS.
LOSE ONE
TURN



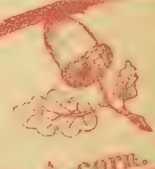
BAD
REPORT CARD
YOU SPENT TOO
MUCH TIME PASSING
OUT LEAFLETS. YOU
CAN'T DRIVE THE CAR
FOR A WEEK.
BACK 2

YOU BRING HOME
ALL A's. YOUR
PARENTS OFFER TO
BUY YOU A CAR.
ADVANCE 3

YOU THINK THAT
YOU BAD MEN IN
POLICE SCHOOLS. BUT
THIS
SCHOOL ALL THIS
VIOLENCE. IT'S
THE ONLY
SOLUTION
AHEAD 2

YOU SKIP SCHOOL BECAUSE
IT IS THE VIET NAM
MORATORIUM. THE
PRINCIPAL FINDS OUT
WHY YOU AREN'T IN
SCHOOL
GO BACK 3

YOU OFFER
GUARD DANCE
UNDERSHIRT
FACULTY
APRIL
ADVANCE 1



marker you choose
life. OOPS!!! W
are black, or brow
You are slow. So

Now roll those
spills of HIGH SK

One final word:
don't get caught.

SEARCH
YOUR
!!
SPACES

POP QUIZ

LOSE 1 TURN

YOU ARE A
TROUBLE-
MAKER!
BACK 1

YOU DO A REPORT ON THE
"Evils of Weed" FOR YOUR
BIOLOGY CLASS. THE
PRINCIPAL READS YOUR
PAPER AT A SCHOOL ASSEMBLY.
ADVANCE 4 SPACES!
LOSE FACE.

CONGRATULATIONS!!!!
YOU ARE ELECTED HOME
COMING QUEEN. YOU
SAY, NO, ITS A MALE
CHAUVINIST CUSTOM.
NO DATES FOR 3 Mo.
LOSE 1 TURN

YOU ARE A MALE.
YOU HAVE LONG HAIR.
YOU GO BACK 5

YOU ARE A FEMALE.
YOU HAVE LONG
HAIR. WHERE YOU
STAY ARE.

FLUNK
START OVER

YOU BOYCOTT THE ARMY RECRUITER
WHEN HE COMES TO VISIT
SCHOOL. FURTHERMORE, YOU
DEMAND THAT ABIE HOFFMAN
SHOULD HAVE EQUAL TIME.
LOSE 2 TURNS



YOU SCORE HIGH ON THE
PSAT, SAT, NMSQT AND
DCST. ADVANCE 4
*voice, co-operative student
TEST

YOUR TERM PAPER
IS EXCITING. YOU
HAVE 2 DANGLING
PARTICIPLES AND
A SPLIT INFINITIVE.
CURSES!
BACK 5

LOCKER SEARCH -
YOUR STASH IS
HIDDEN BEHIND THE Bible
IN THE LIBRARY.
ADVANCE 2

A

B

YOU SIGN UP
FOR ROTC.
ADVANCE
2

YOU ARE SUSPENDED
FOR TELLING YOUR LIT.
TEACHER SHAKESPEARE
IS IRRELEVANT. HE SAYS
YOU ARE IRRELEVANT.
GO BACK ONE
TURN.

YOU MEMORIZE
ALL OF THE BONES
+ THEIR CAPITOLS.
ADVANCE
5
SPACES

Twice 4 are 8.
Your bonnet is not straight.

CONGRATS!
YOU WIN THE
DAR GOOD
CITIZENSHIP
AWARD!!
ADVANCE 2 SPACES

THE AMERICAN HISTORY TEACHER
SAYS THIS COUNTRY IS AN
EXPERT IN GENOCIDE. HE CITES
INDIANS & BLACKS AS VICTIMS.
HE IS FIRED!
EVERY BODY GOES BACK 10.

LOSE 1
TURN
UPPITY KID

YOU WEAR A
SHORT SKIRT +
SIT IN THE
FRONT ROW
OF Mr.
CRABSHAW'S
MATH CLASS
ADVANCE
ONE

PREGNANT - YOU ARE
KICKED OUT OF SCHOOL.
Pregnant women are a distraction.

YOU FALL
ASLEEP IN
ORTICULTURE
CLASS.
LOSE ONE
TURN

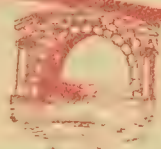
YOU OFFER TO HELP
GUARD DOOR AT THE
DANCE TO KEEP OUT
UNDESIRABLES. THE
FACULTY ADVISOR
APPLAUDS
ADVANCE 2

YOU TELL THE COUNSELOR
THAT YOU DON'T WANT TO
TAKE HOME EC. YOU
WANT TO TAKE DRAFTING
FEMININE. YOU AREN'T
GO BACK ONE

YOUR TERM PAPER IS
NOT ORIGINAL, BUT IT IS
DONE IN THE PROPER
FORM WITH NO
SPELLING ERRORS.
ADVANCE
2
SPACES!

YOU MISSED THE
PSAT, SAT, + NMSQT.
YOU WERE IN D.C.
(YOU LOBBY AGAINST
THE DRAFT.)
BACK
5

EXTRA CREDIT
AHEAD 1



Apple

Arch.

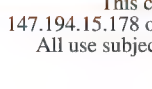
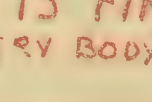
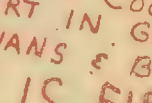
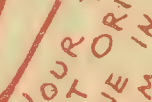
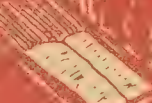
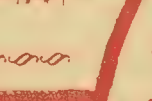


SCHOOL GAME!

you choose will stay with you the rest of your
OOPS!!! We almost forgot to tell you! If you
black, or brown or yellow or red, you have no choice.
are slow. Sorry, that's life.

roll those dice and experience the thrills and the
of HIGH SKOOL, the great Amerikan experience.

final word: You can cheat all you want. Just
get caught.



CAIRO.....

The stark meaning of political programs to ensure "survival" of people in the midst of a difficult, long-range struggle is readily apparent in Cairo, the southernmost town in Illinois and site of a tenacious movement of the black community to cast off the oppressive encrustation of a century of unrelieved racism.

Now in their third year of a boycott of white businesses to get jobs, their share of political power and a little bit of respect as human beings, the black community and their organization, the United Front, have begun to emphasize far more than before the preservation of "the spirit of the struggle" and the transformation here and now of black people into the kind of sharing, moral, responsible people that the Front's leaders foresee for all people with the coming of "the new day."

There's an air of stoney determination that mixes with the winter cold descending on the fragile frame homes or rows of uniform concrete public apartments in which most blacks live in Cairo. That spirit is as much a necessity as the organization, the guns for self-defense, the cooperative economic programs and the marching and picketing. The local ruling clique is as obdurate as ever. Liberal church sources have cut off funds. The state government has done nothing but send in state police and armored cars to buttress the local white police force. The federal government has done virtually nothing, not even a full investigation by the Civil Rights Commission. And the economic plight of blacks, unrelieved of the burden of unemployment, underemployment, underpayment and welfare that was never enough and is getting less, continues to chisel away at the toughness that has seen them through so far.

Yet the boycott still holds strong. Defense of the community is still necessary, as shooting into the housing projects continues. But many of the Front's cooperative economic projects have been undermined or blocked by the active noncooperation of the city government. There is no clear sign of where and when a breakthrough will come in the deadlock, but one of the most hopeful possibilities on the horizon is the expected adjudication of several suits against the city for discrimination within the next few months.

More attention is being turned toward developing broader leadership and strengthening the consciousness and unity of the black community, "The struggle within the struggle" as United Front leaders talk about it. Although Rev. Charles Koen is back in Cairo, slowly recovering from a 48-day fast he underwent in the St. Louis city jail last fall, the Front recognized that too much reliance had been placed on him and now encourages greater initiative by other staff workers who have been less public in the past.

Although a few new small businesses have been started recently (including a "shelter care" home for old people which hired a fair number of blacks for construction and continued operation thanks to legal pressure which could be applied because it was built with a federal small business administration loan), the overall picture of unemployment and poverty remains untouched. Enough jobs, however, already exist in Cairo businesses to employ all blacks and whites in the 6,000-population town who are in the work force, according to the Front. The problem is that roughly 40 per cent of the jobs are held by whites who commute in from neighboring Kentucky and Missouri and spend very little of their money in Cairo, front representative Preston Ewing says.

Over one-fourth of Cairo's residents (including whites) are on welfare and soon their already meager rations may be cut if Gov. Richard Ogilvie's plans are not knocked down by the courts. But many recipients say they have already been notified of cuts, or had their checks and rights reduced. Mrs. Geneva Whitfield said her allotment, covering herself and four children, was cut from \$371 a month to \$286 in September, then to \$188 on November 1. Her January check, she was told, will be another 30 per cent lower. Her medical benefits have been cut back, but despite the smaller check the rent on her public housing in Pyramid Court has remained the same.

But she still tries to keep two of her daughters in a trade school, although that means by the time she pays for their board (a loan covers tuition), rent, insurance, laundry and utilities she is left with about \$10—"nothing for food, nothing for clothes, nothing for shoes. Had it not been for the United Front, my kids would have had to leave school . . . I don't plan to go hungry," she said, "Before I'd go hungry I would go into a supermarket and roll out a basket of food. Not stealing—just getting my needs."

Ms. Whitfield may have gotten special treatment for her active involvement in the United Front. Leslie F. Honey, the local public aid supervisor who has been reported in demonstrations against the United Front's boycott, told Ms. Whitfield when she complained about the situation in Cairo that "People don't always have to stay where there are no jobs."

"What they're really trying to do is drive us away from here," she said. But not even a police raid—without warrant—on her apartment has scared her away, and she is preparing to fight the welfare cuts every way possible.

Her kids, however, may be out of school soon despite efforts of the Front. A property tax increase to finance Cairo's impoverished schools was defeated at the polls December 18 by a wide margin.



The People of Cairo being confronted by new Police Commissioner. (far right, with shotgun)

The United Front worked hard for the tax increase, and the various white racist groups fought it. At the end of January the schools, with 73 per cent black students, will have only \$7,000 of next year's (1972-3) budget left.

The school crisis has been brought on partly by bad administration and partly because of inadequate funds from the comparatively low property tax rate, but much of the blame must fall on Camelot, the white-private school set up to circumvent integration. With the average daily attendance in public schools reduced by the 300 in Camelot, state funds are cut. Federal funds from HEW (under the "Title IV" for special education) were blocked by the school board. Local Birchers attacked any federal aid as "Communist" and one board member said Cairo couldn't comply with the federal requirements for blacks in administrative and teaching positions because "we don't have that many intelligent colored folks around." So approximately \$136,000 for a school district ranked nationally in the 3.2 percentile was lost.

In an appeal to whites in Cairo, Rev. Koen sent a letter outlining not only how the blindness and stupidity of the city government and school board was hurting blacks and whites in school but also how in other ways the local white political leadership, in its opposition to the Front, worked against all Cairo. The refusal to sell land to the Front to build houses meant, for example, a lack of the jobs in building those houses and the spending of those wages in Cairo. But it also meant, according to Koen's calculation, a loss of over \$100,000 in sales and property taxes in the first year alone.

It's hard to believe but the white political and police leadership seems to be getting even more hard-headed. J.B. Walder, one of the original "white hats," a white vigilante group which was deputized but later disbanded three years ago (only to take on new forms and association with the Citizens' Councils and the Klan), is now mayor. Albert "Pete" Thomas, who was re-elected mayor last spring, resigned two months ago since he felt he couldn't accomplish anything. Thomas portrayed himself as a moderate, and by comparison with the city council and new mayor he is. But listen to what the moderate position, after all these years, is:

"The whole thing is propaganda, it's built on propaganda," Thomas started out after initially refusing to talk. (Virtually no whites will talk to any reporters.) "As long as the news media would leave us alone and not give us publicity, the problems would go away. Without publicity there would be no problems in Cairo . . . The black people in this community do not support the United Front. If they went away, there'd be no more problems."

Well, let's assume that all the hysterical propaganda and the outside agitators did disappear, I said. Do you think there would still be problems of unemployment, poverty, housing and education in Cairo?

He stopped for a few seconds, then said with a touch of softened bewilderment, "I don't know. I can't say."

He mellowed slightly and went on: "You know and I know that in the past there have been injustices to the Negro here and in the rest of the United States—Chicago and New York. If and when the time comes to negotiate and you can't because of turmoil in the community—in large part stirred up by the media—there is the chance us taking care of ourselves. We just need time."

Cairo has had time. Its leaders and powerful men—many in their seventies or older—have had power for decades and it is partly because they made their wealth and established their power so long ago that they cling to an archaic ideal of an ante-bellum South, or at least a South before the street sweepers turned their brooms on the street owners.

"The enemies of Cairo all live within the borders of Cairo," said lawyer Robert Lansden, a scion of an established white family who has been fighting for civil rights for decades. "The evils have resulted from race prejudice." For a long time whites were content to hand out Christmas baskets to the poor Blacks, but "now you've got men with Koen and Preston Ewing who say we've had enough of Christmas baskets. The whites can't stand the thought that the blacks aren't afraid of them any more."

But fear still has its place. "If there's a rumor that some white person is sympathetic to the Front or not hostile," explained Jake Bleavens, head of the Lawyers' Committee for Civil Rights Under Law that handles most of the Front's court cases, "in a small town that gets around, and people would lose their friends. One secretary who came to work here in this office was told by a lawyer in town that she would never have another job in Cairo."

There is little hope from younger whites, either. Recently the Junior Chamber of Commerce ordered blue corduroy vests for all of its members. On one side of the chest was an American flag, on the other a Confederate. "For people in Cairo to wear Confederate flags," Bleavens said, "they might as well wear hoods, burn crosses and invite in Robert Shelton."

Occasionally a crack in the facade appears, however. In a recent election for county commissioner, a Democrat, Gene Farris, promised jobs for blacks in exchange for votes, and the black electoral support swung the election (blacks comprise about 34 per cent of the population, according to the Census). The Democrats won control for the first time in nearly 15 years, and the Front is hopeful Farris won't completely renege on his election promises.

Soon some long-standing court suits may challenge the solidarity of dominant racism. In February a suit charging the public housing authority with discrimination in employment, in appointments (the board is all white) and in assignment of housing on a segregated basis and with failure to observe due process in handling leases will be heard and there should be no lack of evidence available to support it. Similarly discrimination in hiring and appointments by the Public Utilities Commission has been challenged. The two cases break some new legal ground in questioning the racial composition of public administrative boards, but they cite the precedent set in the Fifth Circuit Court in Mississippi that blacks had to be included proportionately on local draft boards. Charges of discrimination in hiring and in daily practices have been filed against the police and the school board, too.

If the court decisions are anything like what the Front's lawyers expect, and if there is any enforcement of those decisions, new jobs and new power may be opened up to Cairo's blacks.

Even if the suits are won, the battle won't be over and nobody in the small complex of buildings around St. Columba's church on 14th Street, where the Front headquarters are located, is leaning too heavily on the courts or any one channel.

"I don't know what's gonna happen," national coordinator Leon Page said thoughtfully as he got ready for the regular Saturday rally. "The strategy is simple, based on what's happened—consistent neglect. If anything happens, it will be because of us—us socially, politically and economically. We're not investing in any instruments of the system. . . . Our basic problem is to rebuild the community."

That rebuilding has increasingly been cast in terms of a small scale "cultural revolution," a creation of new ideals and needs, of new men and women. "We do a lot of talking about our concerns being about a new day," Page said. "The new day that we talk about is the day in which no man has to exploit his brother. Before we have a new day, we must first have a new people—which means that I've got to get my house in order before I can effectively deal with yours. What we're talking about is the struggle within the struggle. You can't do it for me and I can't do it for you. The whole directional thing is for us that which is spiritual."



the continuing struggle....

And in judging whether to work with someone "the criteria there is 'Is he or she right?' If you play the game as predefined, you run into snags around techniques of the system—expediency—and people are reduced to statistics, not living, breathing creatures . . . Our program leads to feeding the hungry, clothing the naked. There are poor whites, naked whites, aren't there? . . . The dominating philosophy of the country comes out of a white frame of reference. You have, by virtue of being white, accessibility, and as a black man, red man, brown man, I can't get in that door right away. I've got to go through changes. If I move programatically to make this a better world, will you not profit?"

Some whites have taken advantage of the aid the United Front offers, but like a poor, sick white woman who came to a Front rally to get some food and clothes but wouldn't get out of the car, they fear any real common effort.

"I'm not the separatist in this country," Page explained. "I'm the victim of separatism."

Much as the Front has built its program around political and economic demands, its philosophy has been and is increasingly centered around a community of human spirituality, and a Universal Spirit which encompasses the Christian or Jewish God, Buddha, Allah and other religious conceptions. "What I'm saying," Page continued, "is that with respect to spirituality there has to be a self-actualized process involved. You don't just think it, you do it. We'll only take a life to preserve a life. We'll not allow ourselves to become consumed by hate. That means we are committed to the existence of man, the development of a better world."

It is ironic that such as profoundly humane religious conception that which informs the work of the Front should have led to such trouble with churches as the Front has had. The Catholic church has ordered the Front out of St. Columba's church and has excommunicated Rev. Bodewes when he filed suit against Bishop Albert Zuroweste for back pay denied him when he refused to leave the parish as ordered. The Methodist and Presbyterian churches, which previously had given the Front around \$20,000, gave nothing last year, apparently in response to right-wing pressure within the church. In 1970 the Episcopal church gave \$63,000, but nothing last year. The retiring Bishop wanted the money to go to parishes instead.



Rev. Charles Koen and United Front supporter.

That means the staff has gone unpaid, there has been no United Front newspaper since early last summer, there is little money for stationery or paper for press releases and the cooperative grocery store had to shut down.

Also, despite a phenomenal success in fighting criminal charges against Front members and Alexander County blacks generally (90% of public defender project criminal cases over the past few years have resulted in acquittals, dismissals or hung juries) due to pressure to have blacks on juries and insistence on jury trials and full legal defense, several Front members have been convicted. Except in the case of Leon Dent, who is serving concurrent sentences of seven years in Illinois and Missouri, no one has received long sentences or heavy fines. Yet the time and expense (including high bonds) has taken its toll, and any time spent in jail by an active staff member hurts. Ironically, however, the city and county may have suffered even worse: they have such expenses of holding jury trials that they can no longer even afford to make as many arrests and run through as many freakishly weak cases as in the past, especially considering their high failure rate.

Despite a long impasse marked with temporary, small victories and a train of hardship and abuse, death even, the black people of Cairo have stuck together and created within the struggle what appears to the visitor as a remarkable community. Few people venture out long at night at Pyramid Court and visitors, especially white, are generally escorted for their own safety. No lights are on outside, no reason to help police or vigilante shooting from nearly any compass point. But people seem to move about from house to house in good spirits, enjoying familiarly such simple things the poverty of welfare permits.

In one of the small concrete apartments, piano at the wall with pictures of Malcolm and Jesus hung up, Charles Koen, 26, slowly worked his way down the stairs on his long, wood staff, to sit down to a light lunch before his first rally in the community since getting out of jail. Weakened, his voice softened, Koen exudes the glow of someone deeply affected by extraordinary events, primarily the "spiritual experience" of his fast in jail. Anxious to develop new leaders from the community, out of which Koen himself grew and returned to after a period of work in St. Louis, Koen saw a current "period of reassessment in the movement. Things are chaotic and that's why it's even more important for us now to be correct, precise. Otherwise people will become disillusioned."

There was little disillusionment over an hour later in St. Columba's church, as Koen, bible and staff in hand, cautiously walked on to stage. "Yes, Lord, bless his holy name, yes, lord, thank you Jesus," blessed and joyfully wept a few older women, seized with the spirit.

What followed was the kind of extraordinary meeting that outsiders maybe shouldn't even try to describe. There was the ecstatic transport for many to a realm where wrongs are righted and the ravages of time dissolve into glorious harmony. There was serious searching into personal experience and examination of the relation of individual fitness to group discipline to a universal spirit. The language was religious in part, and so for someone like myself who long ago renounced that way of speaking and thinking, it was disconcerting that an important political movement should have taken that turn. Nevertheless, I could, to my own satisfaction, read in Koen's words on avoiding communion with the devil, on seeing and feeling the presence of a powerful spiritual force, on attuning one's life with the true spirit, and on his encounter with death in jail a political message. (No one in the Front talks about their experiences and thoughts along these lines as "religious," but as "spiritual.") It was a message that the liberation struggle transcends one small town, one country, one race or ethnicity, one time, one leader. A message that the "spirit of the struggle" is shared throughout all revolutionary humanity seeking to be free. That we must judge our actions not only against their day to day results but also against the maximum potential class consciousness of a world awakened to a determination that there must be no more exploitation, whatever the form. "Whatever's right is right," Koen said with biblical simplicity that conceals the profound rigor as well as non-historical limitations of such moralistic injunctions.

It was impressive to see the way Koen's message moved that diverse congregation, mostly people from Cairo but a few supporters from other cities, such as students from Anderson College and Vietnam Veterans Against the War from St. Louis who brought truckloads of food and clothes and Christmas toys. There were old men and women, barely able to hobble to their pews, and kids barely old enough to sit still through several hours of adult speechifying. Young men and women, in their teens, twenties, mothers and fathers of middle years, filled in the ranks as well, although many blacks of the age of raising families and taking on heavy economic responsibilities have been forced out of Cairo to St. Louis or Chicago in an often vain effort to find jobs. Whatever the age, it seemed that Rev. Koen's austere and demanding words touched sympathetic ears, and stirred soul in the manner of the long tradition of popular black speakers and preachers from the people.

"We have come a long way with the help of the Supreme Being," Rev. Koen began, after pausing long to let the crowd of 350 grow silent. "We have made many mistakes. We have a long way to go." They had arrived at a new junction in the road, he said, and found in recent months "that the flock when it didn't have a shepherd scattered."



Cairo street scenes

"My going to jail was a favor. It gave me time to think about things, to come closer to the universal spirit. Many people don't understand this, and the few who understood showed up every week, even if there were only a few."

"Once you've been touched by the spirit you cannot fraternize with the devil."

"Preach reverence," a voice encouraged.

"Once you begin fraternizing with the devil, you begin acting like the devil . . . Saying 'soul brother' and 'soul sister', 'black power', that was good, but let's move on to spiritual attunement. It wasn't Charles Koen that kept Cairo together. It was the spirit of the Lord that kept Cairo together. It was like a cloud that you couldn't see in the darkness . . . Now that the cloud no longer exists, the work is up to us."

"We don't have to worry about the white hats, the vigilantes. They have lost their struggle. The struggle in Cairo has been won. The only thing that remains is to hold on, to endure . . . What we're dealing with here is time."

(Remember what ex-Mayor Thomas said: "We just need time.") "We must clearly understand that we must endure to the end. . .

"You can't depend on Charles Koen. You can't depend on me as you have depended on me. . . We must no longer move around an individual, we must move around a true spirit. It doesn't matter who comes forward, as long as the spirit is true. . . What I have to say to you today is one message: we must be able to function with each other and without each other if necessary."

Koen talked about his encounter with death in jail, of his moral vision of a struggle of right and wrong, of the need to separate the sheep of the true flock from the snakes who try to live among them. "As far as the white community is concerned, there are many snakes. Not all of them are, but a lot of them are snakes . . . As far as the black community is concerned, there is I guess about one-quarter snakes." Discipline, a refusal to compromise with wrongdoing, a religious spirituality had to be the basis of the community, the flock, if it was going to hold up under stress. Reciting, commenting on the 23rd Psalm, Rev. Koen called the sick into a circle in front where they could support each other, and made of his pleas for each individual afflicted a plea for the group as a whole in the church to develop the personal qualities to survive, so that the community would endure, so that the movement would, some day, overcome.

—Dave Moberg

PHOTO CREDITS: Black Panther Intercommunal News Service, Ramparts Magazine.

The United Front has called a Spiritual Survival Day in Chicago on Jan. 29 at St. Clement's Church. Rev. Koen will speak then, and workshops will be held. The Front also needs money, paper, office supplies, canned and other fairly imperishable, healthy foods, clothes and other things. Get in touch with them at 749 E. 71st St. or call 783-1169 if you're interested in the rally, can offer help or want to show the color film "War in Cairo" to some interested group)



INTERCOURSE



messages

Jim: Gay love is beautiful, & the love I have for you will never stop. I love you today, tomorrow, & forever & a day. You're spouse, Randee

To Steve of Hyde Park: thanks for the help! Lori Tromble in Ind (Like to meet you sometime) 942-8602

Chris—I'm sorry—Di

Just as women aren't chicks, blacks aren't niggers, Vietnamese aren't gooks, all men aren't insensitive, non-feeling sexists. We can and do care. Free our sisters, free ourselves! Running Dear

In all my 21 years I've only met one man who I can definitely say is sensitive, and one who is learning to be (gay brothers not included). No, ALL men aren't insensitive, but most men are. A sister.

Jenny L—You split your crib in D.P.; good start. If your head's still cool, wait for me in Chgo on north side. I'll be there in spring. No way to reach me now. Shine on brightly until then—Jon S

L. Beauregard: As Chairman Mao once remarked, you must change the pear by eating it yourself. Lin Piao

To Captain Crunch on the Northside—are you okay? Call me at ES5-2219



I am a young prisoner and would like to correspond with young people. I enjoy writing people because it helps my time go faster. "I am incarcerated" William (Jackie) Warfield, 52317, Box No. 28, Pendleton, Indiana, 46064.

Please Print

"Please Print if you dare. The Seed Liberation Front sez: FREE THE SEED!!!"

OK, we printed it. Now What? The SEED.

David — Be happy. Keep writing. Love Shaw.

Ron K. — Please call Mona S. — Urgent.

Anyone knowing Chuck Worvels (from Vine St.) address, please write Ron Rufer, 2447 W Pensacola, Chicago 60618.

Smoky — Peace must be built up everyday by works of peace. Snooky.

Johnny Roberts — where have you been? Haven't seen you in such a long time. Love Sandy.

Debbie and Kathy — saw you at work Debbie the other day. But you didn't see me.

Rachel — Met you this last summer lived down the street from the Seed, am back in Chicago and anxious to see you. 528-9296 after 6. Ed from Post Office.

help

Help a sailor keep his head together. Would like freaks to write him. Rev. Johnny W Carney ULC RM "A" SSC USNTC Div 3511 Class 7221A Sand Diego Cal 92113

Struggling drug help center is trying to start a free clinic. Trained and tired of the AMA. Send reply to Gryphon House, 1104 S Westnedge Kalamazee, Mich, 49008.

Wanted: Lawyer or lawyers to help execute law suit against Charles Wilson III for intimidation, ridicule and illegally stalling my valid litigation before the appellate court of Lake County. Write to: Evan Johnson, No. 30003, Box 99, Pontiac, Ill.

All of my personal belongings have been thrown out by landlord. Am i in desperate need of some clothes cheap. Size 29w—31l pants. Small to medium shirts. I also need a warm coat as I have none. Can pay as little as possible. Call Ron days 263-3951, nights 929-7161.

rides

Ride needed to San Francisco. Share expenses. Arthur 929-1572.

Leaving for Oakland Calif, end of Jan or beginning of Feb. Want rider to share expenses—call 772-0628 after 6 pm, ask for Mona.

Ride needed to Boulder on or before Jan 30th. No bread but can drive. Please call Rick at 465-3915 if you're going that way.

Woman needs ride to Phoenix after the tenth. Can share driving and some expenses. Call Colleen, 767-8089.

Leaving for Atlantic seaboard—Baltimore and Washington—second week in Jan. Need rider to share driving and expenses. Call Chris at 525-7458 after 6pm.

Wanted—Riders to Calif or points west. Have 71 station wagon, no money. Car good on gas, will do all driving. Write Seed Box Ed-La.

Going to Milwaukee Feb 11th for VVAW meeting. Riders welcome—share expenses. Call Rich at 774-4766 after 5:30 or leave name and number only



free

FREE: Six month old female part terrier part beagle. Our apartment's too small. Would like \$10 to cover her shots. Peter. 929-0133

Learn to influence nature's subtle forces. Become a master of your destiny. Learn with the Rosicrucians, an age-old brotherhood. Send for the free book Mastery of Life. Write Scribe SPF, Rosicrucian order, amorc, San Jose Calif 95114

Rhett & Bismark: the pictures were fantastic—you are too much—truly hope this finds you—luck & love & don't loose touch. Peg.

Mitch: fix my amplifier.

wanted

Looking for Chuck who drove a Bonneville and went to Jamaica in 1970 and wore flag pants. Write to Mary Marear, Box 114 - 16th St, Baltic Mich 49907.

Soul Sister in 20's would like to hear from people in all walks of life. Will be sincere in answering. Write Box VELMA, Seed.

Busted comrade in joint would like to hear from all you nice people on the outside. Write: Wayne Hickman - 18226-101, Box No. 1000 B-2-s, Milan Mich, 48160.

Will pay any reasonable price for the Mountain Bus album "Sun-Dance". Also interested in buying for a reasonable price Chinese, N. Vietnamese and Viet Cong flags. Write KOZMIC HAZE, PO Box 4, Story City, Iowa 50248. Will pay postage and insurance for all items.

I'm broke and need a typewriter. If you have one to donate to my cause call 588-3956.

Male, 19, seeks sincere friends around his age whose interests include music, sports, rapping and the need of sharing and helping out with each other's problems. Seed Box 8117.

Female, 17, wants to join a commune out west soon for half a year or so before starting college. If you have information about one or can help in any way call Cheryl at 789-5223.



I'm a poor musician who needs Green or Plaid stamps to get the instruments I need and want badly. If you have any around that you'll throw out anyway, send them to Christine, 5630 S. Washtenaw, Chi, 60629.

Heated garage on north side wanted for mechanics co-op. Interested people welcome to join coop if willing to share expenses. Call Mark at 327-1674

Wanted: Good back pack and sleeping bag at reasonable cost plus information on European tripping. Ed, 528-9269.

Beatle Cultist wants 2 hardcover copies of John Lennon's 'A Spaniard in the Works'. Call Elaine, 761-3891 or write c/o the SEED.

Wanted: File cabinets, Comic book racks. Jackson Bookstore, 1553 W Devon. 761-5045

Home needed for adolescent female Siamese cat. Found abandoned, she now responds to good vibes and is very affectionate. If I kept her, I would have to have my male neutered or add to the population explosion — neither appeals to me or to the cats. Call 8:30-5 at 939-4877, eve. 477-5376.

Bored male would like suggestions on creative things to do. Anyone who writes will receive a free record album. Seed Box Bored.

Dear Bored: Smash the State!

Man will share warm clean small furnished apt on N Side with young man, woman or child. \$50. mo, non smoker. No hard stuff or rips. Box 977, Evanston Ill 60204.

Roommate wanted, female, prefer. active feminist, for same. East Rogers Park near Morse L stop. \$51 month plys utilities. 274-5551.

Going to southern Florida area early to mid February. Looking for a couple of people willing to share driving and/or expenses. Write SEED Box WOZ.



Wanted: People now experimenting in alternate marriage styles (group marriage, communal marriage, etc) to participate in preparing a program for the Illinois Council on Family Relations March 3rd. Contact Frank Oliver, Sociology Dept, Harper College, Palatine Ill 60067 ro call 359-4200, ext 396.

Third World poems, drawings, pictures and essays wanted. Cotyledon: Rt 4, box 276, Traverse City, Mich.



music

To musicians who are tired of sex and race oppression—Black gay singer needs Black gay musicians. Sex unimportant. Write Ronjama Waterlenyh, 652 Mel rose.

WE're starting a Friendship Band. We're two people, a woman & a man. But we still need bass, rythm, lead, organ, singing and tambourine people. We'll call our band Friendship 'cause that's what it will be. We want people who are outgoing and friendly, but serious abt their work. Transportation and equipment not necessary, but helpful. Own pad will be available so band can live as one. No expenses. If you're interested, call NE1-8386 from 5-10pm & ask for Taffy.

Lead singer-lyricist & lead guitarist looking for hard rock group—call Gary at 297-5045



sale/ trade

For sale: Violin, ¾ size, needs work, case, bow. \$25. Call Mike B. 525-3776.

For Sale: Leaving Chicago and must sell our one year old sound system. Allied 2330A three-way follor speakers, Garrard 72B turntable w/ dust cover, cuing device, 90-watt Allied 369 AM-FM reciver with sound compensator, all input output jacks. All in perfect cond. \$300. or best offer. Cash only. Call 761-6612.

Organic wooden pipes, long stem and a roomy bowl. Send 60 cents and two 8 cents stamps to : D.O. Pritchard, 506 S. 20th St. Philadelphia Pa 19146. Free stash jar with this ad.

Must Sell: 5 speed Schwinn bike. Women's model, blue, including basket and light. Used 1 month & not very often. Was \$95. Asking \$50. Sue, 769-4373;

Loom for sale, 4 harnesses, 55 In. wide, bench included. \$150 or best offer. Carol - 673-3071.

For Sale: A 1947 Knucklehead, 18 inch over-stock, ¾ inch rake, fantastic rebuilt engine, trick paint job, new electrical system, rigid frame, nice chopper, must sell at \$1200.00. Contact Jeff at 2520 W 51st St, Chicago. Must see to appreciate. Home anytime. Also Zenith portable stereo record player, good sounds, do your head good. Cheap! only \$50. 2520 W 51st St. (side apt.)

For Sale: Gibson ES-330 walnut guitar. Perfect shape. \$250 or best offer. Bill - 834-7686.

For Sale: ES335 12-string, Gibson Appolo amp (90 watts, all effects), Wah-wah, shure mike with boom. All dirt cheap. Must Sell! 788-8793.

TV for sale, Needs slight work - otherwise in good conditon. Peter 929-0134.

For Sale: Vol I and II of Hermetic and Alchemical Writings Of Paracelsus. Contains complete section on herbalistic healing and medicine. Very rare. Asking \$80. Mike 734-5980.

Looking for a back-pack for around \$20. Call 477-9771.

For Sale: Goya Classical guitar. \$145. with case. 327- 1969

For Sale: Bolex Paillard S1, reg 8mm movie camera. Zoom 9/36, reflex autom. ASA 25/400; WITH 5 rolls new film (proc. prepaid). Excellent condition. \$95 or best offer Call Guillermo, 769-4234.

For sale/trade: When it rains it pours special. We got one car for Xmas, another for New Year's! Would like to sell the oldy but goody, a '68 Eng. Ford w/auto. transmission, radio, heater, 5 good tires, recent valve job and clean interior. Car has slight body damage, needs minor repairs to be in great shape. Call your offer in to Abe or Penny Penny, eves. at 929-7242.

For sale cheap. One Model LM-3 J. Edgar Hoover robot similacrum. excellent condition, used only in heavy weather. Best offer. Call 431-1333,

Will write, type or edit your long or short papers on any subject. Also interested in buying papers on any subject. Write or call any time. Creative Communication Consultants, PO Box 392, Champaign Ill 217-344-3905.

gigs

Video-taping, film-making, photography, multi-media light shows ... available from award winning filmmaker. Call Stu at 826-3456, ext 76.

TRUCKIN' will move your furniture, equipment, band instruments anywhere in Chi. area. Flexible rates. pay what you you can afford. Call Phil, Jim or Steve at 338-7082 anytime day or night.

I help you with your school paper or research in Latin American History, Sicial Problems and Literature. Also Spanish conversation/tutoring. Reasonable rates. 769-4234.

ANYONE HAVING ANY KNOWLEDGE OF WHO PUT THE BOMBS IN THE SAFE DEPOSIT BOXES: KEEP

Anyone having any knowledge of who put the bombs in the boxes: KEEP YOUR MOUTH SHUT!

Seed delivered free - just for the issue price - if you leave name and address at SEED office and live between Bryn Mawr and Division and between Lincoln and LSD. Send or bring address to SEED c/o Don Lennon.

High school art major looking for part time job - work in boutique or head shop. Kathi, 523-6971.

Piano tuning and repairing. Charles Terr, 955-0459.

Woman with 17 month old child would like to take care of another child of same age full time. 929-3008, or SEED box 91.

Over-educated gay social worker (BS, BD, MSW) seeking interesting position in Chicago with flexible hours with employer not uptight about gay activism. Will consider any serious offer - need source of income not unreasonably restrictive to to facilitate unpaid professional work with and for gay community. Leads, ideas, etc as well as actual offers will be appreciated. Available April 1st. Write BOX MSW, the SEED.

Freak looking for interesting and reasonable job. Have experience as writer/reporter. Contact John at the Seed, 929-0133.

Young artist, male, needs paying work desperately. Also have experience in Tile and ceramic work, carpet installation, cook, busboy, interior and exterior house painting and janatorial work. Call Craig at 279-8388.

Nova Express Lite Hauling - 24 hour service, eviction a specialty. Cheap, fast efficient. 24 hour phone 262-2795.

High School, college freaks. I'll write your term paper neatly and by-the-rule-book like your teacher wants it. Fuck the system in their own game. Herman Navas 2839 N Sawyer, 276-5956.

I am in need of a temporary job. Anything like odd jobs, painting, etc. I can also write short prose, poems, etc. Ric, 929-5170 before 10 pm.

Free room and board in kind of tight quarters for girl who likes kids in exchange for part time care for 2 year old Leo boy. 465-8504.

Need a job but won't work if I can help it. Send money to Seed Bok DY.



misc

Help! Brothers and Sisters! Serious illness, will be bedridden for three months or more, need financial assistance. One or two dollars in an envelope will be a great help. Send to: Paul Kockelman, 2829 N. Clark, Chicago Ill.

Solitude, 5 couples on 100 acres, style primitive, object silent study and introspection, successful for one summer; we need to exchange notes with similar groups; write Solitude, Box 509, Bolton, Ontario Canada.

I would appreciate hearing your ideas on survival, ecology, organic living, communes, etc. If you have andy --- let them flow forth. Ron, 444 North Third Ave, Villa Park, Ill

Radical writer wishes to interview freaks of all kinds, especially ultra-leftists, but others too. For people's book. Call 274-4653.

Dear Toronto Anti-Draft programme. We got your letter but no address. We done lost it. Please send it to us, care of box Idiot, the Seed.



cribs

Girl 21-23 to share apt with 2 gay girls in New Town. Will have own room. \$30.00 weekly. Must like dogs. Call Frances at 929-1801 any anytime. Immediate occupancy.

Roomate wanted, 3½ room apt. TV good stereo, incely furnished. \$70 negotiable. 334-0172 after 5.

Need to share apartment: Gay, Black male brother who is trying to get himself together. Would prefer New Town area. No Strings! Please no BS. George 649-8475 (9-5)

Help! Another woman needed to share 3 room apartment Kenmore & Argyle, 1½ blocks to 'L' & bus. \$50 month. Jan rent paid. Sue 769-4373.

Roomate wanted. Dynamite 5 room apartment, own room, near 'L', fire-place, \$112.00 per month. 528-0734



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Male freak, 23, needs a place to share. If you have a room to rent please call Ron at 236-3951 days, 929-7161 nites.

Male looking for 2 bedroom apt to rent or share in Newtown area. Call 549-3978 ask for Dick.

Need a place to crash, will share everyting I have, can afford around \$40 a month, 769-1837 ask for Chat.

Male looking for apartment to share with male or female 18-30 on north side. 264-7252.



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MEDICAL COMMITTEE FOR HUMAN RIGHTS, 1613 E. 53rd St., 243-4137, helps out free medical center, provides instruction on arrest medical aid, and can provide medical assistance at demonstrations.

NATIONAL SERVICE CENTER FOR HEALTH STUDIES is concerned with health politics on a national level and is involved in establishing communications with health activists all over the country. For info, contact Howard, Jerry, or Darlene at 710 S. Marshall, 243-5433.

CHICAGO BRANCH OF THE INDUSTRIAL WORKERS OF THE WORLD is part of the oldest genuine radical labor organization in the U.S. The office is at 2240 N. Lincoln Ave., 649-5045. The hall is available for meetings, socials and benefits. Volunteer office help is welcome. Call them for help in job situations that are interested in labor organizing. Meetings are the first day of each month.

NORTHSIDE COOPERATIVE MINISTRY is an organization of churches and involved in too many programs to list here. They work in areas of promoting peace, low income housing, education through a headstart program, common parent and a bail service. They need volunteers, food, lawyers, medical supplies and bail money. Call 281-0890 if you need what they got or you got what they need, 2507 N. Greenview.

ROOM 510, 542 S. DEARBORN houses the **PEOPLE'S COALITION FOR PEACE AND JUSTICE**, 922-8234, 939-9194, a multi-issue, multi-tactical national coalition of groups fighting against war, racism and repression. need help with office work and with organizing chapter in other areas of Ill. **CLERGY AND LAYMEN CONCERNED** is involved in organizing churches, 922-8234. **CHICAGO PEACE COUNCIL**, 939-9194, 922-8278 is a coalition of Chicago organizations fighting for peace and justice. **NONVIOLENT TRAINING AND ACTION CENTER**, 922-8234 conducts training seminars, workshops and seminars in non-violent direct action and non-violent philosophy. **INDEPENDENT CHGO. CRAZIES, RADICALS, AND ANARCHISTS** is a group of unorganized men, women and others devoted to the overthrow of everything, 922-8234.

HEALTH CENTERS

These clinics are set up primarily to serve the communities in which they operate. All of them are understaffed, overworked and broke. Right now, they are also under attack by the city, which wants to shut them down. If you haven't got the money for a doctor, then call the clinic nearest to you for information. But if you CAN afford a doctor, then don't go to a clinic just because you want something for free. These centers are run to provide decent medical care for people who might not otherwise even SEE a doctor. Don't fuck them up, nobody needs freeleasers. All the clinics need volunteer doctors, nurses, and community people. They can also use donations to go towards the purchase of medicine and supplies.

ADOPTION COUNSELING—Lanel call 643-3844. **CHOICE**, 774-6911.

FREE PREGNANCY TESTING—447-4373, 1775-2686 and through Women's Liberation Union, 948-2011.

FRITZI ENGLESTON FREE PEOPLE'S HEALTH CENTER is at the Holy Covenant Church, Wilton & Diversey. It serves the people living in the Lincoln Park and Lakeview areas. Hours are Tues & Wed from 6 p.m. to 9 p.m. and Sat. from 1-4 p.m. provides medical care, checkups, shots, disease tests, referrals for health, housing and legal problems, child care and education in fact health care, first aid and nutrition. Call 246-9578.

SPURGEON "JAKE" WINTERS FREE PEOPLE'S MEDICAL CLINIC is operated by the Black Panther Party and provides free health care for the community. They are at 3850 W. 10th St. 922-3220. Donations of money and medical supplies are always welcome.

YOUNG PATRIOTS UPTOWN HEALTH SERVICE is at 4403 N. Sheridan, 334-8957. It is operated by the Young Patriots Organization for the people of Uptown. Hours are from 7 p.m. Mon, Tues and Thurs, Sat from 10:00 for children only. The center needs money to operate—supplies and drugs cost \$\$\$\$.

BENITO JUAREZ COMMUNITY HEALTH CENTER is located at 1821 S. Racine and is open Monday and Tuesday from 1:30 to 3:30 and Wed from 6:10p.m. call 243-4844 for information on services.

DR. E. BETANCES FREE PEOPLE'S HEALTH CENTER is operated by the Young Lords Organization at the People's Church, 834 W. Armington. It serves people living south of Fullerton Ave. in the Lincoln Park Area. Mon/Wed 7-9pm. 435-7058.

IRENE JOSSELYN CLINIC 405 Central Ave. in Northfield is a mental health clinic serving the northern suburbs of Chicago. HOURS ARE 8am. to 5pm. Mon to Fri, though evenings and Sat are possible if you call first. It is NOT free but the fees are according to your ability to pay. 446-8910.

SOCIAL HYGIENE CLINIC 222 E. Willow, Wheaton, Ill. 685-6865 & 889-7900 Monday and Thursday, 3-7 p.m.

CHICAGO BOARD OF HEALTH maintains two free VD clinics. They also do blood tests for marriage licenses and other assorted & associated things. Clinic at 27 E. 26th St. open 9a.m. to 3:30 p.m. M,T,TH,F and 12-6 on Wk. Bursden Health Center (gold dome building), 100 N. Central Park is open 9-3 daily. Mon to Fri. See numbers in Good Numbers.

LEGAL AID

THE TRANSEXISTIVE LEGAL COMMITTEE works in cooperation with the National Lawyer's Guild and the Chicago Gay People's Legal Committee. It helps transvestites and gays with problems like police harassment, being outed without their notice, and facing the draft. 21 E. Van Buren, Rm. 604. 939-2492.

AMERICAN CIVIL LIBERTIES UNION handles cases where points of constitutionality are involved. They usually won't take drug busts or ordinary riot cases. The office is at 61 St. Clark, 235-5654.

COUNTER-CULTURE LAW PROJECT is a collective of lawyers, law students, and legal workers who give legal advice and take some cases, both for free. The group generally only takes cases for people involved in counter-cultural forms and political groups, who have an income below certain levels. Anyone can get advice, either at Alton's every Tuesday from 6 to 10 p.m., or by calling 645-8576 and asking for the Counter-Culture project. 360 E. Superior.

GAY PEOPLE'S LEGAL COMMITTEE—call for information, advice or legal defense after 7pm or on weekends, 947-9346.

PEOPLE'S LAW OFFICE is a collective of lawyers and law students and friends who take criminal and some civil cases for whatever you can afford to pay. 2156 N. Halsted, 929-1880. The collective will also come to speak to your group or coffeehouse.

NATIONAL LAWYERS GUILD, 21 E. Van Buren St., is the Chicago chapter of a radical legal organization. Projects include: free military counseling with CAMP on Wednesday and Thursday, a Misdemeanor project, and helping community groups start legal defense offices. We can help you get a people's lawyer instead of a ripoff one. 939-2492.

A legal advice clinic for women is now available every Wednesday from 7 to 9pm at the Chicago Women's Liberation Union Office, 852 W. Belmont. The clinic is operated by women lawyers, law students and legal workers who provide free counsel for women with legal problems. Call 348-2011 for more information.

KOOLAIDE NEEDS VOLUNTEERS TO WORK THE PHONES. CALL TO FIND OUT MORE INFO 664-0505

CLASSES

LIBERATION SCHOOL FOR WOMEN—next term begins February. For further information write or call Chicago Women's Liberation Union, 852 W. Belmont, rm. 2, 348-2011.

THE PEOPLE'S SCHOOL is operating on two fronts—survival through learning technical skills in communications and liberation thru student developed curricula, ranging from creative writing to art to psychology to running a Saturday evening coffeehouse. They have been operating a student-run food coop as well, call 561-6737 for information on classes or programs. 4409 N. Sheridan

MILITARY

CHICAGO AREA MILITARY PROJECT (CAMP)—G.I. Rights, Resisters, Challenging Legal Aid, 929-5860, 2801 Sheffield (at Diversey "L"), Mon to Sat., 1-5p.m.; Mon & Wed. 7-9 p.m.



DRAFT

DRAFT COUNSELING COOPERATIVE will refer you to a counseling center in your area. Call 434-5447 Mon., Wed., Fri., 1p.m.-4:30p.m. Tues, Thurs 6p.m. to 9 p.m.

AMERICAN FRIENDS SERVICE COMMITTEE Draft Counseling 427-2633. Resistance—if you're thinking of refusing or have induction orders, call us. We're a group of refusers. Ask for Dave, Steve, Jerry or Bill.

CHICAGO AREA DRAFT RESISTERS, p.o. box 9089, Chicago 60690. Available for speaking and have literature. Will continue to put out information on draft.

MIDWEST COMMITTEE FOR DRAFT COUNSELING 427-3350.

JEWISH DRAFT INFORMATION AND COUNSELING CENTER, 999 N. Sheridan Rd. For appointments call 225-0959 between 12 and 3.

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YATS		775-221
Youth Help Center	65 W. Belden	929-3553
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Rising Up Angry	2744 N. Lincoln	472-178
SEED	950 W. Wrightwood	928-0133
Second City	185 W. Webster	649-8760
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Intercommunal Survival Council	2164 N. Halsted	548-8626
N. Side Coop Min Breadbasket		228-0690
Black Panther Party	4233 S. Indiana	642-6575
IWW	2440 N. Lincoln	548-5045
Young Patriots	4402 N. Sheridan	334-8957
LADO	2353 W. North	
La Gente	3227 N. Halsted	525-8770
Chi Peace Council	542 S. Dearborn	939-9194
People's School	4408 N. Sheridan	585-6737
Student Mobe	407 S. Dearborn	922-066

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S. Side Women's Ct. 5685 S. University 947-8628
TRIAL 2150 N. Halsted 246-1600
Sisters Center 338-6073
April Women's Collective 769-7575

GAY LIBERATION
U. of Circle day 663-4843
Gay Womens Caucus night 528-0564
Mattachine Midwest 768-7575
334-2244

U. Of Chicago 762-3274
Chicago Gay Alliance 654-4708 or 944-8383
Gay Legal Aid 947-9346
LEGAL AID
Community Legal Council 726-0157
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People's Law 2156 N. Halsted 929-1880
Counter Culture Law Project 645-8576
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HEALTH
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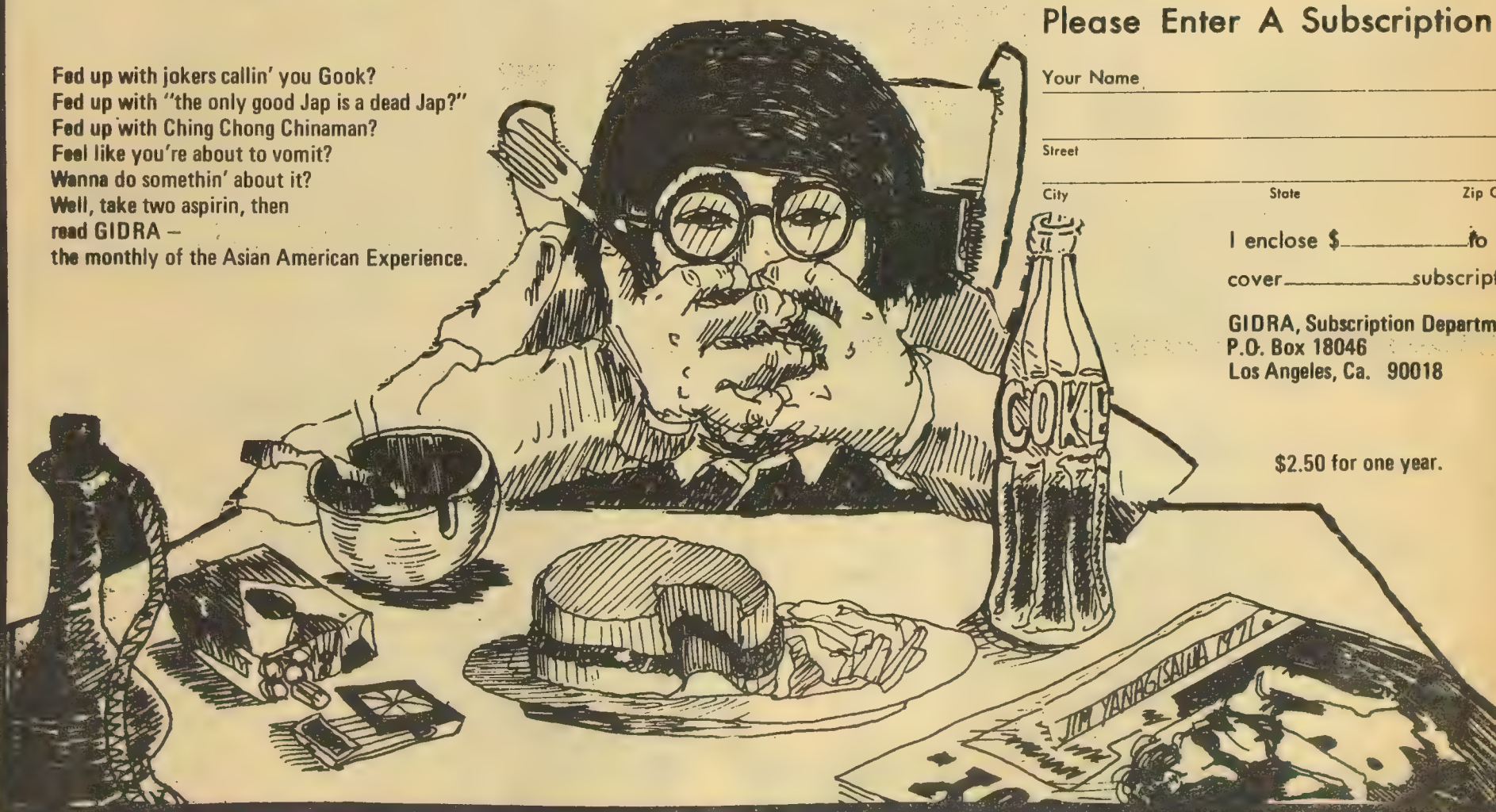
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In its first two months of existence the Pay Board seemed like a docile creature indeed. Fearing a pull-out of the five labor members and heavy political repercussions the board approved a number of contracts negotiated before the freeze went into effect and that included substantial increases beyond the suggested 5.5% wage increase. That, combined with hopeless bureaucratic confusion in administering the control, began to give some the notion that there were, in reality, was, in reality, no control at all; that the whole New Economic Policy, as far as wages and prices were concerned, was nothing but a gigantic but hollow administration hype. Liberal democrats began screaming about instituting "effective controls" and labor leaders wandered around in confusion, fearful that they were going to lose their big issue and thus their big chance to play king maker within the Democratic Power.

This picture changed dramatically when the Pay Board re-convened in January to take up the first of the post-freeze contracts. Business members of the Board and business in general had been howling from the beginning about the non-enforced guidelines and complained of being "blackmailed" by labor. With the threat of a conservative revolt against it, the administration had to take a harder line. It did.

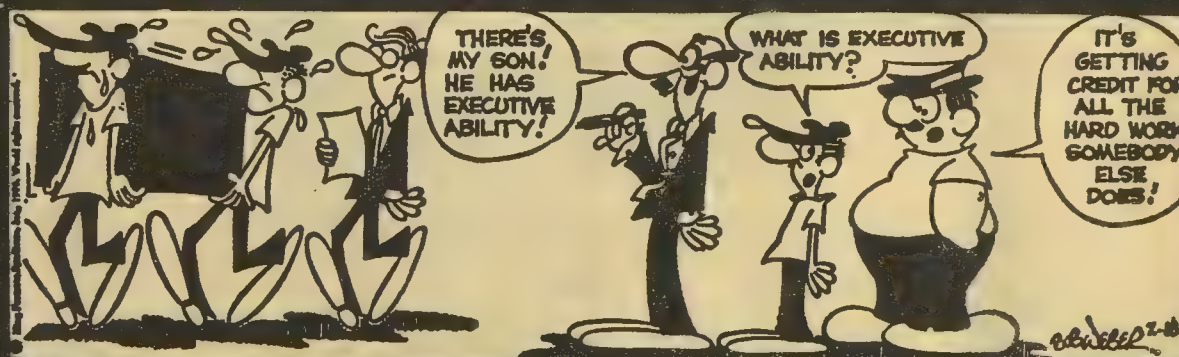
The Board rejected by a 15-5 vote (business and "public" members against labor) a new contract negotiated between the United Auto Workers and Machinist Union and those giants of the aero-space (read war products) industry: Boeing, Lockheed, North American, MacDonnell Douglas and LTV Aerospace. The agreement had called for a 51-cent hourly increase in the first year of the three year contract and it included a cost of living escalator. The rejection came as something of a shock to labor, particularly as UAW president Leonard Woodcock sits on the Pay Board.

In many respects rejection of the aerospace contract should have come as no surprise. The industry is the cornerstone for that great "military-industrial" complex we've been reading so much about in the last few years. And it's an industry in deep trouble. Congressional pressure somewhat stemmed the rich and steady flow of defense contracts and the "winding down" of the war in southeast Asia brought less demand for material. The cancellation of the supersonic transport project (SST) dealt a heavy blow to the industry as did a tightened space budget. From Seattle to San Diego, aerospace workers were laid off in large numbers. Only the steel industry suffered a worse depression.

As always when such an important element of

LABOR PAINS

PHASE 2 1/2



the power structure was in danger, the government rushed to prop up the sagging giant. The multi-million dollar loan granted by Congress to Lockheed this year, the largest government loan to a private corporation, represented one of the great boondoggles of modern time—and it had the official backing of organized labor which was fearful of even more unemployment. With these events in the background it is not hard to understand the Pay Board eagerness to turn down a long over-due pay increase for aerospace workers which would decrease the arms kings' holy profits.

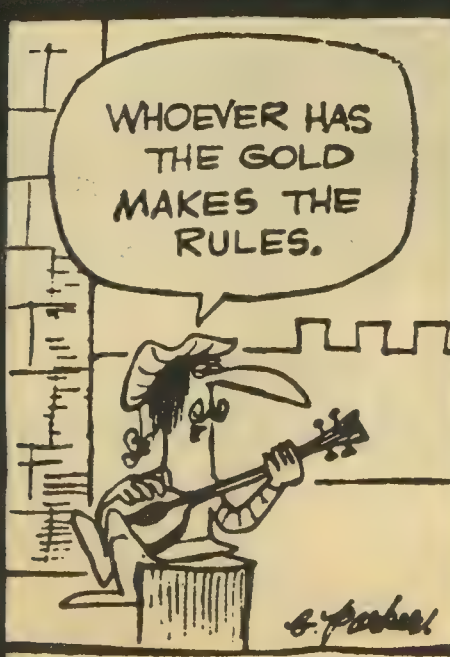
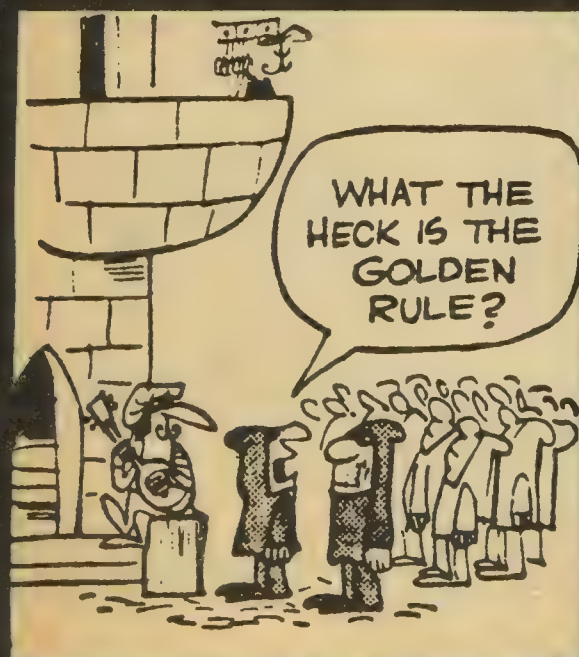
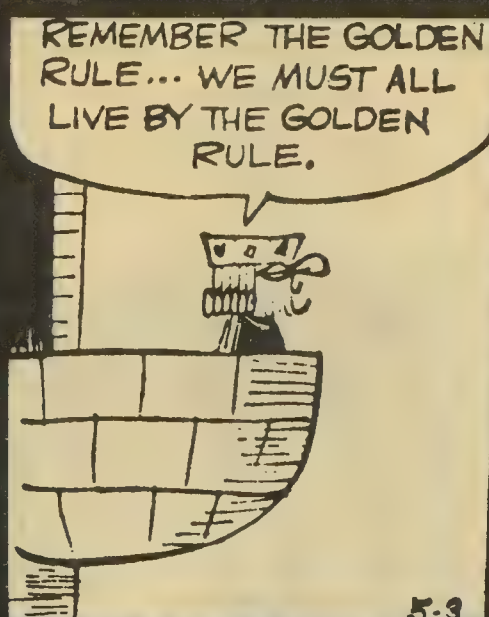
The initial ruling by the Board allowed the union one week to negotiate a new contract along the lines acceptable to the Board. Tow days later the "public" members outlined what they would accept in a new contract. The terms were pretty stiff. Not

only were the unions directed to cut the first-year wage increase by 17 cents, but it prohibited any shifting of that amount to increase fringe benefits. As labor spokesmen pointed out, this seemed very close to dictating the terms of a new contract by the government. They also report that, under the Pay Board plan, only 34 cents of the allowable 41.5 cent increase would go to increasing the basic wage scale, the rest to be applied to additional paid holidays and overtime. The business members of the Board also wanted to prohibit applying the lost 17 cent increase to the second year of the contract, but the public members over-ruled them on this point.

One of the things that angered labor leaders was the seeming arbitrariness of the decision. Contracts negotiated before the freeze were allowed to pass—even when they contained fairly hefty wage increases—on the grounds that these increases usually only reflected cost of living factors. These same cost of living increases have affected aerospace workers during the three year period of their old contract, yet they are denied the same catch-up right. Under the Pay Board plan each worker would lose approximately \$350 in retroactive cost of living increases—half of what they had won in the contract.

How the so-called labor leaders will react to this Pay Board ruling is still, as of this writing, open to question. They are in a very tricky predicament. At the AFL-CIO convention in Miami they decided to stay on the Pay Board and not walk out. George Meany declared that labor would simply not support Pay Board decisions it did not agree with. At the time it was an ambivalent stand. Now faced with a reality, they must decide exactly what they mean by "not support." After Nixon first announced the freeze in August, UAW president Leonard Woodcock announced that if the government refused to allow contracts to be honored, the contracts would be abrogated and a strike could be called. Now his own union is in the situation he described. Yet it is doubtful that he will hold to that militant sounding rhetoric, in view of the already high unemployment in the aerospace industry. Yet to allow the Pay Board to dictate the terms of a contract settlement is a dangerous precedent to establish. Whatever these "leaders" decide to do about the situation, the rank and file must have its own voice. It is after all they, and not the leaders, who are affected by this high level economic politics. And it is they, not the leaders, who should decide what course of action to follow.

The Pay Board has yet another potentially explosive decision to make within the next few weeks. After a long strike that was finally suspended by presidential order, east coast and Gulf port longshoremen have finally negotiated a new contract. The contract calls for a 34% wage increase in the first year. These dock workers are very militant and far more likely to take matters into their own hands than the aerospace workers who have thought of themselves as something of an elite, not really connected with the working class. Longshoremen have no such illusions. A Pay Board rejection of their hard-won contract could bring about the first massive revolt against the Pay Board and the whole of government economic power by means of a strike that no Taft-Hartley injunction could stop.



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EXHIBITIONISTS

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CHICAGO GALLERY OF PHOTOGRAPHY—through January, Saturdays and Sundays from noon to 5 p.m. for 50¢ an exhibit of concept photography by Dennis Popiela and Paula Marolis. 3742 W. Irving Park Rd. 478-5188.

CHICAGO ILLINI UNION, Art Lounge, U. of Ill. Medical Center through Jan. 28, 9am to 5pm daily, Glassworks by Joseph Bernard.

Limited Image Photo Gallery, 108 East Oak St. in Chicago presents a sale exhibition of more than 150 works by photography students and faculty at Columbia College thru Wed. Jan. 5th. No charge for admission. Open 10 a.m. til 6 p.m. Mon-Sat. for info. 642-4180.

Museum of Contemporary Art, 237 E. Ontario Dec. 18 thru Jan 30—White on White, a survey of the all white work of art in this century. Terry Allen, multi-media drawings focusing on the myth of the cowboy. Tours arranged by calling Helen Ratzner, 943-7755.

An exhibition tracing the history of the photographer's fascination with ruins and destructions "Terminal Landscapes" will open at Columbia College's Photo Gallery on Mon. Dec. 13 and be there thru Sat. Jan. 29, 1972 at 469 East Ohio on the second floor. Open Mon-Fri 10 a.m. to 9 p.m. and Sat. from 10 a.m. til 5 p.m. Free admission. Call 467-0430 for info.

SMASH SEXISM!



DRAMAMINE

AUDITIONS FOR IMPROV. THEATRE, January 15 & 16, 4:30 pm, New Chicago City Players, 615 W. Wellington. 929-0542.

THE ONE HUNDRED AND FIRST by the New Chicago City Players, Fridays and Saturdays in January at 8:30 p.m. Tickets \$2.50. 615 W. Wellington, 929-0542 (call them for reservations and information about free parking).

CAPTAIN BILLY & THE WHIZ BANG, a new experimental drama company, is presenting two one-acts; "Forensic and the Navigators" by Sam Shepard and "Solemn Communion" by Fernando Arrabal, Fridays and Saturdays January 14, 15, 21, 22, 8 p.m. Harper Galleries, 5210 S. Harper. MU 4-1173 for reservations. Admission \$2.50, Students \$2.00.

GOODMAN THEATRE January 25-February 27. "Royal Family" with Cathleen Nesbitt. Further information by calling CE6-7080.

No Exit by Jean Paul Sartre, famous French existentialist has been extended at the Company, 600 West Fullerton every Fri, Sat & Sun through Feb 6, 1972 \$2 per person. Tickets at the door or call 929-2634. A darn good play!

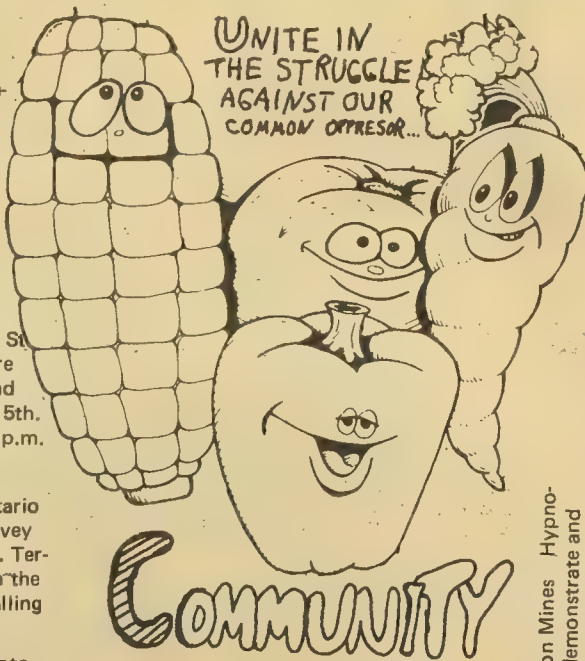
"The Importance of Being Ernest" thru January 16 at Goodman Theatre, 200 S. Columbus Drive. Call 236-2337 for ticket info.

Organic Theatre—"WARP—My Battlefield—My body" performed Wed thru Sundays at 8:30 with an additional performance at 10:30 on Sat. Call 477-1977 for reservations or info.

"The Four Dueses" a musical extravaganza about Mayor Daley's and Al Capone's "Chicago" at the Jane Addams Theatre, 3212 N. Broadway. Opens Dec. 17 thru Jan. 30th. Fri and Sat at 8:30, Sundays 7:30. Reservations call 549-1631.

Free Theatre—3257 N. Sheffield Ave. "Improvisational Ensemble" running until further notice shows at 8 p.m. and 10 p.m. every Friday. A new rock cantata "The Ages of man" opens at the free theater on Sunday, Dec. 12, thru Monday March 13. Performances are at 6 p.m. and 8 p.m. Sundays and at 8 p.m. Mondays during the run. For additional info, call 929-6920.

KINGSTON MINES, Jan. 16, a play by R. Vogt, "Son of Satan" 10:00 p.m., 50¢ donation. 2356 N. Lincoln.



PEOPLE'S ART CO-OPERATIVE—one interested in forming such a co-op that want to make it work please contact M. Carter or A. Meyers c/o Seed, or call 327-3863. Cultural values have got to be changed.

January 15th "Day for New Schools," partially to discuss possibility of forming federation of alternative schools, partially workshops and discussion on forming new schools. At Oak Park 1st Pres. Church, 931 Lake St., Oak Park. 9:30a.m.-5p.m. potluck lunch. R.S.V.P. New School News, 407 S. Dearborn, 60605

MEN'S GATHERING—January 23rd, 3 pm to 7:30 at Lincoln Park Presbyterian Church, 600 W. Fullerton. Film, theater, discussion. Bring poetry to read, songs to sing, instruments to play, food for pot-luck supper, and friends, child care provided. call 477-3599, Jim, Paul, Don.

Gay Women's Caucus meets on Monday nites at 8 p.m. at the Lincoln Park Presbyterian Church 600 W. Fullerton. For more information, call 768-7575.

People's night in Lakeview—Thursday nights 7:30 to 9:30 (or later) Church of the Holy Covenant, 2744 N. Wilton (& Diversey). A time and place to get together and socialize.

Rising Up Angry will hold a free distemper shot clinic for pets early in January. Call 472-1791 for further information.

Free legal advice for women—Wednesdays 7 to 9 p.m.—offices of Chicago Women's Liberation Union, 852 W. Belmont. Call 348-2011 for more information.

Psychodrama—Action Therapy. Every Monday evening 7 p.m. Parish of the Holy Covenant, 925 W. Diversey. No Charge.

Northside women's liberation. The Sisters Center is open Monday nights for open house to welcome and rap with new women. We have other activities too. Call 262-2720 or 338-6073.

A women's rights committee has been formed in the Illinois ACLU to handle matters involving the civil rights and civil liberties of women. Will consider any case involving action by any government body—federal, state, local or regulated industry. Will also supply speakers. For further information 236-5564.

BENNY-FITS

January 14. Benefit dance for American Field Service (A.F.S.) Friday, Jan. 14. 8pm at Niles West H.S. in Skokie. \$1.

January 15, 8 p.m. Benefit for Lavendar Woman, IWW Hall 2440 N. Lincoln. WOMEN ONLY. entertainment, refreshments, dancing. \$2. donation.

January 16. Benefit for Citizens for a Better Environment at Alice's Revisited, 950 W. Wrightwood. 8p.m. \$2.50. Steve Goodman—Bonnie Koloc—Aura.



Blue Gargoyle Coffeehouse and Drop-in Center pushes food and freedom. 5655 S. University Ave. 955-5826. 11:30 a.m.-12 midnight. Mon-Fri.

Gay community center at 171 W. Elm open every nite and all weekends for informal rapping. Every one welcome. Chicago Gay Alliance meetings every Sun at 3 p.m. Gay Youth (both men & women) meet at the center at 6 p.m. Sundays. RADICAL LESBIANS meet every Sat. at 2 p.m. at the center.

United Farm Workers Organizing Committee is currently involved in getting pickets for scab tablegrapes. Other activities too. Supporters meeting every Wed. nite at 7:30 p.m. at their office. Call 939-5120 or 929-5121 for info.

FREE LEGAL CLINIC at Rising Up Angry office every Wed. from 7 to 10 p.m. 2744 N. Lincoln. Call 472-1791 for further info.

Vigil for peace every Sat. 11 a.m. to 1 p.m. at State Street between Madison and Washington sponsored by Women for peace.

TRIAD COSMIC RADIO weeknites from 8 to 12 p.m. on 106 FM.

Chicago Committee to Free Angela Davis is conducting petition campaign, other activities. Contact the committee at 606 S. Ashland 421-7271.



FILMFLIMFLAM

KINGSTON MINES FILM NIGHTS—wednesdays at 9:00 p.m. Jan. 19: "Arsenic and Old Lace." \$1.00 donation. January 26: W.C. Fields in "Barbarshop" plus "Charlemagne" and "The Cherry Orchard." 2356 N. Lincoln.

MUSEUM OF CONTEMPORARY ART FILM SERIES. Tuesdays at 8 p.m. \$1.00. students 25¢, members free. January 18 "Money" and "Tarzan" by Rudi Burkhardt on themes of "boy finds girl" "Boy finds paintbrush" "Ape finds boy" and "Boy found financial empire." January 25 "Flying Down to Rio," 1933. by Thornton Freeland, Astaire-Rogers musical. 237 E. Ontario.

MAGIC LANTERN SOCIETY under ground movies. screenings at 7p.m. & 9 p.m.: "Lovemaking" 1970, "Re-entry" 1964, "To Parsifal" 1963, "Report" 1963-1967, "Corridor" 1970, "Remedial Reading Comprehension" 1970. Jan. 22. Museum of Contemporary Art., 237 E. Ontario

THE SPIRIT OF THE PEOPLE IS GREATER THAN THE MAN'S TECHNOLOGY.



MUSIC AND DANCING IN THE STREETS

January 14—at KINGSTON MINES. folk music. Hal Arnstein at 10:30 p.m. 50¢.

January 16—at VILLAGE SCHOOL OF FOLK MUSIC, 631 Deerfield Rd., Deerfield. 2-5pm. Winter Folksong Workshop. mini-concerts, group singing, open stage for guest performers, film preview, light show, highlighted by "Patent Pending 138 04", no charge. more info at 945-5321.

KINGSTON MINES—FOLK MUSIC Jan 21 "R. Squirrel", Jan 22 "The Crowd One-Two" Folk Duo, Jan. 28 Hal Arnstein and Jan 29, Hal Arnstein. all performances at 10:30 pm. 50¢ donation. 2356 N. Lincoln. Jan 23 WALLY FRIEDRICH (banjo) 10:00 pm \$1.00 donation. Jan. 20&27 OPEN JAMS at 10:30 p.m.

THE DANCE TROUPE of Columbia College, Shirley Mordine, director, will perform 8pm Fridays and Saturdays Jan 21, 28, 22 and 29 at Columbia College Theatre Center, 1032 W. Barry St (at Kenmore). Further info 467-0300 or 281-3413, Connie Zonka.

MODERN JAZZ SHOWCASE—North Park Hotel 1936 N. Clark every Sunday 3 till 6 p.m./7 till 11 n.m. Costs \$4—but is often worth it.

CLASSES AND MASSES AND SCLASSESCLASSLESS SOCIETIES AND

KRIYA YOGA classes by Yogi S.A.A. Ramaiah, M.A. (Sc.) disciple of Mahavatar Babaji, every Tuesday at 6:30 p.m. at Chicago Babaji Yoga Sangam, 2842 N. Orchard, no. 11. 549-0031.

POTTERY CLASSES every Monday at 7:30 p.m., Thursdays at 1p.m. at Zodiac Coffeehouse & Gallery, 2938 W. 63rd st.

LEATHER CRAFT, thursdays at 7:30pm Zodiac Coffeehouse & Gallery, 2938 W. 63rd. OPEN JAM M,W,Th, at 7:30pm

MUSIC, MOVEMENT and THEATER INSTRUCTION FOR CHILDREN. starting Feb. 14 and running 15 weeks, for ages 7 to 12, once or twice a week. Columbia College Center for New Music. contact Pat Petersen or Linda Corby at 929-6920 after noon. 3257 N. Sheffield.

NEW CHICAGO CITY PLAYERS, workshops in basic acting starting Jan 17, \$3.50 a session, Mondays 6:30-8:15pm. Advanced Scene Study, Mondays 8:30-10:30, \$4.00. Gestalt Drama Improvisations, Tuesdays, 8-11pm. \$6.50. beginning Jan. 18., directed by Ted Sarantos. for info call 929-0542. 615 N. Wellington.

Kriya Yoga classes by Yoga S.A.A. Ramaiah M.A. (Sc.) disciple of Mahavatar Babaji, every Tuesday at 6:30 p.m. 2842 N. Orchard street No. 11 Chicago. 549-0031.

Two study groups. One on Marxism, Marxist methodology, German critical philosophy, problems of consciousness, psychology and linguistics. Another on the Russian revolution and the formation of the Bolshevik party and the Iskra newspaper. Open to public by the Socialist Labor Committee. Meets Sunday afternoons. for info, call 281-2781.

FREE karate classes for women are being held at 2440 N. Lincoln (where else?) every Mon. & Thursday at 6 p.m. Everyone should learn to defend themselves!

Chinese Gung-Fu is an esoteric science of self-defense that aims to create a divine man and woman. Call John Thomas 493-1306 for information.

People's School—Learning Exchange—Dropouts if you have dropped out of high schools or are having difficulty the Learning exchange, formerly people's school is offering small classes and tutoring in Eng, lit, creative writ, math & hist. at H.S. level. Also Eng classes for Spanish speaking adults. In addition, in the near future we hope to start a food co-op, job co-op and coffeehouse. All classes are free 561-6737. 4409 N. Sheridan Rd.

Harmonica classes forming at the Old Town School of Folk Music. 525-7472 if you are interested. Also guitar, banjo, mandolin and dulcimer lessons.

Alternative University at UICC is a pretty good thing—lots of courses—anyone can teach a course. call 663-4652 to find out how you fit in. Former Seed street seller Neil Rest is teaching a course on Science fiction!

POTERY LECTURES

January 14—Militant Labor Forum, rm. 310, 180 N. Wacker Dr., 641-0147. 8 p.m. "The Crisis of Dissent in the American Army"

KINGSTON MINES POETRY READINGS Mondays at 9pm 2356 N. Lincoln.

Kingston Mines PUBLIC EXECUTIONS! January 18—Victim Mr. Dick Criley, defender of the Bill of Rights. 2356 N. Lincoln.

Jan 21—Militant Labor Forum, rm 310, 180 N. Wacker Dr., 641-0147. "Is Puerto Rico the Next Cuba?"

Jan 21—Speakeasy—Third Unitarian Church of Chicago, 301 N. Mayfield. "Pentagon Papers—How big an Iceberg?" Stewart Roberts.

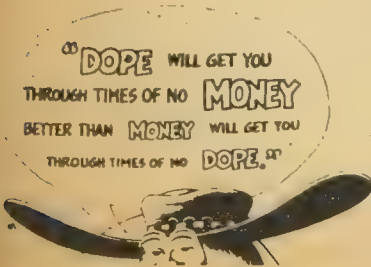
Kingston Mines Public execution Jan. 25. Victim: "The Chicago Independent Candidate" 10:00 p.m. 2356 N. Lincoln.

January 28—Militant Labor Forum. 8pm. "The Meaning of Phase Two of the Wage Freeze" rm. 310, 180 N. Wacker Dr., 641-0147.

January 15—College of Complexes "Women should be seen and not heard; or Women's Place is in the home—debate between asshole Bill Smith and Mrs. Mary Lyn Myers, 105 W. Grand Ave. 9pm. \$1.00.

Jan 28—Speakeasy. Third Unitarian Church, 301 N. Mayfield, Chgo 60644. 9pm. free. "The Stamler-Hall Case"

Jan 14—Speakeasy community forum 9pm. free. refreshments. Third Unitarian Church, 301 N. Mayfield, Chgo. 60644. Kenrad Nelson, M.D., "New Approaches to Public Health Care."



MUSICK SCENE - 1971

Oh, boy folks. 1971 sure was an exciting year for rock'n'roll music.

Twelve months ago, it was difficult to find a rock superstar record which retailed for less than \$5.98. Dylan, the Beatles, the Stones et al were clearly superior to the lesser stars—their records cost a buck more.

Now, a year later, it is difficult to differentiate between the winners and the losers, as virtually every major label is peddling its entire line—even the new performers—at \$5.98. The Kinney labels (Warner Brothers, Reprise, Atlantic, Atco, Cotillion, Capricorn, Asylum, Electra, Bizarre, Straight, Rolling Stones, Nonesuch and I suppose others) started the new year right by upping their list price on the third of January, 1972—one convenient week after Christmas.

All right. We've established the fact that it cost more for most records last year. Now let's evaluate the artistic success of the past year.

Dismal. I mean REALLY BAD. I though 1970 was a poor year, but wow, 1971 sure takes the cake.

(Let me digress. The record industry wonders why people bought fewer records last year, evidently forgetting they were asked to pay more for a poorer product.)

There are many reasons why 1971 was a bad year. For one, 1970 wasn't such a financial winner, either, so labels were less willing to experiment with new forms of music. They saw a trend—four, in fact and jumped on it until there was nothing left.

Secondly, the FM progressive rock stations also didn't make very much money, so they began to take a few giant steps backward and compromise their format with that of AM radio. Basically, they began playing shorter, more concise music and became more hit oriented—confining their disc jockeys to play lists which would stress specific cuts from the latest hit albums. The radio stations must have believed that the music that sells well is music which listeners (or at least sponsors want to hear, so this is the music they featured.

The record labels, always ready to kiss radio's ass, conformed to meet their standards. After all, it is far too expensive to record, press and promote a record which isn't likely to get any airplay. Therefore, the music became shorter—which is often confining to the artist—and more trend following.

Finally, the record industry as a whole had to deal with a new problem—the parent company. With the exception of A&M records and a few others, nearly every label is owned by a giant conglomerate; an entity which owns lots of other things and really cares about nothing more than having a clean image and showing a profit to the stockholders. All the top level decisions are being made by people who know little or nothing about the record business (and even less about rock music), and these are the same people who are in search for the mighty dollar.

Unfortunately, the rock people have no idea what is going on in the minds of the board members. What is right today might be wrong tomorrow, and the rock people often aren't sure there will even be a tomorrow. To save its ass from Uncle Sam (and to make a little loot on the side) any label which doesn't show a profit might be dumped for a tax loss at the next board meeting.

And since this decision could be made at any time, the conglomerates aren't willing to make the necessary long-range improvements needed to stay competitive. With the overall neurotic state of the industry, any individual might be fired in a minute if somebody on top thinks they could make more money hiring somebody else.

All this hurts the quality of rock music a label is able to produce. It certainly hurt last year.

II

Always having been extremely trend conscious, the record industry had four separate trends to exploit in 1971. The first was a left over from 1970—the religious “godrock” trend, generated by the financial success (as opposed to artistic success) of Jesus Christ—Superstar. Dozens of religious albums were released, some of which were soundtracks from actual or intended musical plays. Most of them failed miserably, a few (like Godspell) succeeded, but no one came near the sales of Superstar. As a trend, godrock was extremely temporary.

Secondly, 1971 was a big year for “solo” records cut by big, famous superstars normally found in big, famous supergroups. Some of these lps were pretty good; unfortunately, all too many obscured the featured artist with all of his big name friends. Steve Stills released his second too-many-cooks-spoil-the-broth record, Graham Nash and David Crosby both gave us muddled and confusing disks. Even John Ent-



HIS MASTER'S VOICE

whistle from the Who released a rather mediocre record.

Folk-country music came back last year, particularly in Chicago. Although it wasn't nearly as successful as the straight press would have you believe, many artists—John Prine, Steve Goodman, Jim Post, Bonnie Kolac among others—released albums which received a somewhat impressive amount of airplay. Bonnie's album racked up some sales as well.

Nationally, Kris Kristofferson became a sort of superstar; not because of his performing ability (his concerts rarely sold out) but because he wrote a little ditty called “Me and Bobby McGee,” which Janis Joplin and virtually everybody else in the world recorded.

The fold syndrome racked up a minor atrocity story last year. Bob Gibson, famed folk star of years past, staged a big comeback record with some fine material, unfortunately on Capitol records. Capitol fucked around with this record, releasing it and recalling it shortly thereafter on songwriter difficulties and re-issuing it without the label's support.

Several stores in Chicago complained about not receiving copies of the record, others weren't serviced after the initial order ran out. The record, by the way, included Gibson's “Ballad of Mark and Fred,” a touching song written after the slaying of the two Illinois Panther leaders. Hopefully, Bob will fare better on his new label, Bearsville.

The fourth trend for 1971 was the ultimate in bullshit. Co-operating with the folk-rock trend, the record industry noted the high sales racked up by a number of woman artists, such as Carly Simon, Carole King, Joan Baez and Judy Collins, and proclaimed to a hungry trade press “Look, see! We're not male chauvinist-pigs! Lookit all them chicks on the charts!”

The music of Simon, King, Kolac and others isn't very different from that which Baez and Collins made safe years ago. I'm not saying this music isn't good—a great many people spend a lot of money on it—it just doesn't break down very many barriers to women in the music business. Quiet, pretty folksinging is very feminine—soft, gentle and pretty—and its nothing new.

Now if there were an onslaught of woman guitarists, drummers, piano players and featured hard rock vocalists, that would be a different matter. This wasn't true last year, despite the industry babblings, and it isn't likely to become true in the foreseeable future.

And where rock music has traditionally been the most sexist—in the hard rock lyrics—we have seen another gigantic backward step taken last year. Music recorded by Alice Cooper, Rod Stewart, Black Sabbath and an infinity of others was pushed by the labels and promoted to all the horny fantasy-ridden twelve year olds of all ages who needed a woman to oppress—or need to be taught their place.

Putting all this under the banner of a non-chauvinist trend in rock music is a slap in the face of every woman and aware man who buys records.

III

Locally, 1971 saw the birth and death of an ambitious project, the aim of which was to offer an alternative to both the \$5.98 list price and the oppressive business practices in rock.

Good records released the first record by Mountain Bus at a \$2.98 list. I don't feel I need go into any great detail here, as we've devoted part of the past 3 issues to the struggle, but briefly I'll not the record enjoyed some success locally and an appreciable amount of success nationally, in spite of Good Record's lack of promotion funds.

As Good was trying to get its financial act back together, the superstars Mountain, by way of their label Windfall Records, sued the Bus over the similarity of names. Despite the fact that the Bus had their name two years before Mountain was formed, both Good and the Bus didn't have the money to fight it out in court, and both groups disbanded.

The day they won in court, Mountain was in town to play the Auditorium Theatre. After reading the Seed's full page piece exposing the details of the

suit and putting Mountain down as a bunch of insensitive musical pigs (Vol.7, No. 12), and after allegedly receiving a couple of threatening phone calls, Mountain split town, cancelling out of the concert at the last minute.

The other big events in Chicago rock during the past year concern Wilderness Road and Bonnie Kolac. I've already noted Bonnie's success—her second album is being recorded this month. Wilderness Road, having played around town for the past few years with their particular style of satiric countryish rock, finally signed a high paying contract with Columbia Records. Their first lp should have been released by the time you read this.

IV

No discussion of 1971 Music would be complete without a few words on the digression of FM progressive rock. Both WGLD and WDAI were into some fine music at the beginning of the year; WDAI continued to progress while WGLD sort of sat back and rested on John Ryan's broadcasting prowess.

Then, around late spring, WDAI flipped out. The “Feel Good” trip became obnoxious, the programming became overly hit oriented.

And in Oak Park, WGLD's famed revolving door swung out two of Chicago's best—and longest lasting—jocks. Gwen Johnson, often known as Psyche, and John Ryan, occasionally known as Man-Mountain, were banished from the heartland of honkey heaven. In its two year full-time history, WGLD developed firing into an art form, losing more disc-jockeys than the AM rockers and WDAI combined.

There were two interesting personnel changes over at WDAI. Former Seedling John (Walrus) Mrvos, who got his local start on Radio Free Chicago, became ABC-FM's late night man, and former WGLD program director Steve Stafford became pd at the same station.

Steve is a cat who knows how to do good radio—over at WGLD he hired Stef Clark, Bob Rudnick, Ron Callero and John Ryan—but freaks out when things start getting good. You see, Steve also fired—or forced into quitting—Stef, Bob and Ron, as well as others.

In all fairness, WGLD has been sounding better in the past few weeks, at least during the late night periods. Hopefully, this format will stick around for a while, but the odds are against it.

V

If my analysis of 1971 music has brought you down, wait until you read this. In true AM radio fashion, I've compiled the top ten selling artists in the Chicagoland area during the past year. I suppose one could debate the exacting accuracy of my figures, as no one kept detailed accounts of sales, but the point is still the same. You'll get the overall idea.

First, I must warn you that this survey was of the no-holes barred category. I didn't limit myself to merely progressive rock, or anything else.

Ready?

1. Carole King
2. Three Dog Night
3. Partidge Family
4. Chicago
5. James Taylor
6. Cat Stevens
7. Grand Funk Railroad
8. Santana
9. Rod Stewart
10. Elton John

No shit, that's where it's at. To discount any of these artists—yes, even Grand Funk—is being elitest.

Carole King grabbed the ring with the greatest of ease. Nationally, her Tapestry record was no. 1 on Billboard for over three months. Locally, record stores had a hard time keeping her record in stock.

In terms of airplay, Rod Stewart would have to hold a much higher position, as he was constantly played (overplayed, I feel) on both AM and FM stations; both with his solo lps and with the Faces.

George Harrison lucked out of the list because All Things Must Pass was relased in time for Christmas 1970, and the Bengla Desh concert was released just a



CONTINUED ON PAGE 13

REVIEWS



it never stopped raining

Upfront, this is a highly prejudiced review. You see, *It Never Stopped Raining* is an anthology of short fiction by young Chicago writers. I was one of those young writers so I should be disqualified to write a review of the book. I'm very proud of it, all the people in the book are proud of it, and I think with a good deal of justification.

Short fiction, once a staple of the American literary diet has become harder and harder to find in recent years. Many of the major national magazines that made good fiction available have folded, others have changed format and either carry no fiction at all or limit themselves to established name writers who are sure to sell magazines. Even the once flourishing "little magazines" have become an endangered species. Increasingly there have been fewer and fewer places in which a young writer can work.

In the past five years or so, though, things have been pretty exciting for Chicago writers. It was about that time when John Schultz introduced the story workshop to Columbia College and young writers started flocking to that strange school-in-an-office-building. The result has been writing that is as good as any fiction you are likely to read anywhere—better than what you have been reading if you have been relying on *Playboy*, *Redbook*, or even the sagging old pretender, *The New Yorker*. Much that came out of this Columbia experience is gut-wrenching reality—war, ghetto, greasers, abortions, boredom that reflects a significant understanding of the inherent drama of experience. The knowledge that in many cases the

writers lived the stories they are telling sticks in the mind. Those of you who read the fiction supplement in the last issue of the Seed might recall concise wonder-filled terror of () ("Parenthesis").

Some stories are worthy of special attention. "Cole" by Larry Heinemann represents what I think is the very best writing to come out of the war in Southeast Asia. It is in every way comparable to the best of Hemingway and Crane on war, yet its flavor is entirely unique. "As Far as Grand Island" is as stark and fast moving as the illfated hitch-hiking trip it depicts. Rose Rigsby's "We go on M. and O." freezes the fear, despair, and confusion of a mental hospital. In the "Writing of Edgar Marcha," Bob Arons does more to delineate a troubled, brilliant mind than current literary lions have achieved in massive dull tomes. "I Love You George, I Love You Ralph" by Richard Martindell is an extraordinary and sensitive boot camp story. Gail Gallagher exhibits a fine sense of time movement, detail, and human emotion in the superbly crafted "Ibid Winter Mornings." "The Cuban Thing" by A.C.S. brings the bitter leavings of international politics to a Chicago milk route. George Bailey's "Blackhawk" brings a couple of sharecropper's kids to the coldest and meanest little piece of run-down real estate in the Ghetto. There are so many other stories of impressive demerits that I could go on much longer. Buy the book, I think you will enjoy it. You might even check out "The Dirigible Story" by an erstwhile hippy newspaper writer.

—Wobbly Murf

homemade bread

Homemade Bread is another remarkable product of the story workshop method that produced the fine writing in *It Never Stopped Raining*. This time, however, the writers are junior high and high school students. These students participated in special workshops set up in public, private, and parochial schools around Chicago lead by some of the same young writers whose work appears in *It Never Stopped Raining*.

In its own way *Homemade Bread* is an equally engaging and important book. It avoids the pitfalls of so many commercially available anthologies of children's writing which are inevitably either cute enough to make you vomit or loaded with Readers Digest style wisdom. *Homemade Bread* simply allows these young people to say what's on their mind in a simple, straight-forward and altogether pleasing manner. The individual pieces are short, few could be called stories. They are instead impressions, observations, dreams and nightmares. They often speak forcefully about the oppressive aspects of growing up most of us choose to forget. Sean says it very nicely in his short piece "Kite":

Sometimes I think I'm a kite my parents made. They got me and then they folded me back and forth and arched my body.

Then they cut out pictures of everything they ever wanted and stuck them on me. And then they tied a thread through my eyes and every morning they put me out and let the wind blow me way up and then just when I'm getting high—they jerk the string and pull me home. Maybe someday I'll get caught in a tree.

If you remember back you will recall that you would have been scared shitless to turn something like that in to a person who has been introduced to you as "teacher." You might have thought it, you might have even whispered it to a friend, but never would you have turned it in in school. You probably would never even write it down in deathly fear that some asshole grown-up would find it and then you would be in real trouble. The great thing about this book is that it is so free and open, there are no word or subject taboos—drugs, sex, and politics all get discussed with vigor and clarity. That is the monumental achievement of this book and of the young workshop directors who helped these kids break out of the paralyzing experience of formal education and into discovery.

—Wobbly Murf

on love and despair

There are at least three very good, very heavy movies in town now, "The Last Picture Show" at the Esquire Theatre, "The Go-Between" at the (ugh!) Playboy, and "The Devils" at the Cinema. I recommend all of them, but suggest spacing them out, because each one makes you think hard.

"The Last Picture Show" is set in the early fifties in a bleak town in Texas. A depressing period and a god-forsaken landscape—flat and barren, stretching for miles and miles, swept by either terribly hot or terribly cold winds. Life is hard there and people are mostly alone. You get married because everyone does, but if you can love another person and be loved in return, you're one of the lucky ones. If you can't, you burn out very fast.

Sonny is the protagonist. He comes of age and reaches understanding by hurting friends, being hurt by them, watching some of them die, and loving some of them. He wastes his time and energy on a young woman trapped into surviving by using men to flatter her ego; he deserts the people who really love him.

In the end, Sonny has learned to recognize and value those he deserted, so he returns to the only one left, an older woman who is the wife of his high school coach. They aren't going to live happily ever after, but he has learned that life offers only a little chance to love and that that chance must be taken, held and cherished.

"The Go-Between" except for flash-forwards, happens in Victorian England, another depressing period. This setting isn't obviously bleak—the sumptuous estate of an aristocratic family—but again, human love is hard to find and doesn't last.

And again, there is a protagonist who comes of age. He's Leo, a boy who visits his rich school friend for a summer. Leo falls in love with his friend's older sister, Marian. Worshipping her, he lets himself become her messenger, delivering tryst-appointment notes to the tenant farmer who is her lover.

Leo's maturing process includes coming to the realization that Marian and Ted Burgess love each other and that love between a man and a woman includes the sweaty, physical act of fucking. Trapped in their social "situations," Marian and Ted must love secretly and illicitly. Marian's mother discovers the lovers *in flagrante delicto* because Leo has let her see one of Marian's notes. Leo is present at the discovery.

Ted does the more/less socially acceptable thing by putting a bullet in his brain and Marian marries a lord. The message to Leo and to us is, again, that love is the only decent part of life, that very few get a chance at it and that those who do are allowed to love only for a moment.

"The Devils" is based on historical fact. The setting is a city in France in 1634, a year of plague, religious wars and disgusting power politics.

Father Grandier, a Jesuit-trained priest, is the protagonist in this film. He is a human being, not a man of god, who fornicates, enjoys power and generally gets into worldly things. But his real sin is that he stands in the way of Cardinal Richelieu's control of all of France. Grandier has kept his city apart and he must be broken.

This is a witch-hunting period. The fundamental weakness of Christianity historically has been its easy pervertibility, so that unspeakable evil may be committed in its name. This period is no exception. Richelieu's puppets find it very easy indeed to play on ignorance and sexual frustration, so that a whole convent of women will attest and believe that they have been possessed by devils under Father Grandier's direction.

Grandier commits classic sins, the greatest of which is committing himself to the woman he loves. Christianity (whose god is called Love) judges this as blasphemy and grounds for eternal damnation. No one really cares that Grandier isn't celibate, except one insanely jealous mother superior, but it provides the excuse to accuse him of being in league with Satan.

So Grandier is executed with tremendous cruelty, and his city falls to Richelieu. He and his "wife" are the only characters who have been able to love. Once again, we learn that life is awful except for love, which is never allowed for more than a moment.

—Virginia

DUPÉ

DON THE RIPPER SPECIALS:
Mexican pounds all fair quality; all damp & dirty and bricked into 1½ - 3 pound bricks. These bricks come wrapped in green and red paper and white butcher paper. North and Northwest and Evanston. \$155 individually \$140 in quantity.

COLUMBIAN POUNDS:
16 – 20 lids per pound. Dirty but excellent. \$165 a pound, 150 in quantity. All over the city.

SAFETY DEPOSIT SPECIAL:
Blond Lebanese Hash is still available, ounces only, at \$90 to \$100 per ounce.

JAMAICAN TEA:
Excellent quality, very dirty. \$200 per pound, 190 in quantity. North side and North suburbs.

CHARLIES FOLLY
Mediocre weed, very seedy. \$140 pound, North and Northwest.

THERE WILL BE NO REPORT ON THE MDDA CONVENTION THIS ISSUE. IT PROVED IMPOSSIBLE TO GET ANY OF THE DELEGATES DOWN ENOUGH TO BE ABLE TO SPEAK OR WRITE COHERENTLY! BY ALL INDICATIONS THE CONVENTION AND TRADE SHOW WERE A GREAT SUCCESS!

SEE YOU IN SAN DIEGO

GEMINI

I have two sides
one of stars
one of earth,
opposing tides
of death
and birth.
Gemini

—Nort

perhaps days were meant to travel
in rows of this and that
all with little variation.

firework midnights are rapidly burnt,
and they promise no forevers.

lives are spent

looking over spring shower rainbows,
wishing on northern stars in the east.
uncontentedness is the melody that is sung.
probably the clouds will always remain
even when it is discovered
that the sun continues to shine
through even pretended storms.

—teri jones



S. Perry

Orion

Looking at unpolluted
Pictures of galaxies
I see millions of stars.
Dare I waste hours
Thinking of them alone?
I do.

But someday I'd like
To travel to Orion or
Andromeda and see
What there is to be seen
Cold earthen desires
To explore.
But I'd promise I'd clean up
The mess I'd make.
And maybe if some
Intelligence were to be found
I'd try to let them know
That yes, we too know how
To love and hate.
Alas perhaps they'd have already
Chosen between the two.
Oh, to find out.
Or maybe only Life is true.

—Uncle Martin
1-9-72

it was important
that summer
for me to know
that shadow
was but a lack
of sunlight:

a belladonna doily
blocking in
predetermined patterns
Apollo's ascent.

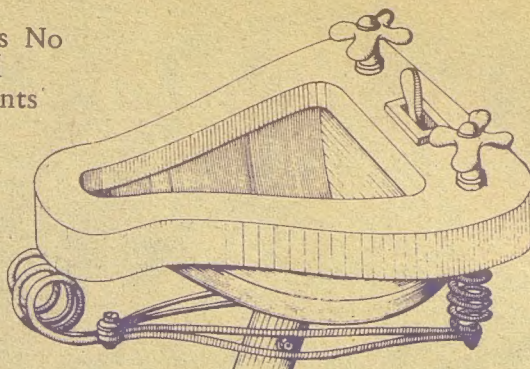
—larisa dacenکو

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